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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

APRIL, 1824.

ON PROPHETICAL DISCUSSIONS.

To the Editors of the Jewish Expositor.

Gentlemen,

IN common with many others of your readers, I have derived both information and profit from papers upon the subject of prophecy, which, from time to time, have appeared in your valuable Miscellany, and, as I have of late found fewer papers of this description than before, I trust I may be allowed, as an old and warm friend of the Jewish cause, to solicit your attention to the subject. I am aware that many controversies have arisen upon subjects of this nature; but I cannot admit that the existence of such controversies affords a reasonable ground for the entire exclusion of prophetical papers from the Jewish Expositor. How is truth to be elicited or understood, unless a subject be fairly canvassed? and how can the cause of truth be injured, if the statements, both on the one side and the other, are freely and fairly received into your pages? I trust, therefore, that you will not withhold from us the communications you may receive from

time to time, in reference to prophetical questions.

It has been said that these things engender strife, and that it is necessary to lay down certain rules, and define the legitimate and proper line of discussion, which belongs to prophetical subjects. There may, however, be differences of opinion, as to what is the proper line of discussion; and for my own part, I must say, that I cannot believe the word of prophecy was given us, that we might ourselves become prophets, and foretell future events. I consider it rather to have been set before us as the pledge, and the proof of God's faithfulness in the fulfilling of his promise to them that love him. And hence I think that commentators depart from the plain line of duty, when they enter into disquisitions, and send forth their conjectures upon things of this kind, and as to the manner in which a prophecy shall be fulfilled. But when the actual fulfilment of a prophecy is demonstrated, the truth of the word of God is thereby proved.

When Joshua was about to go the way of all flesh, he reminded the children of Israel that not one

thing had failed of all the good things, which the Lord their God had spoken concerning them: that all had come to pass unto them, and not one thing had failed. Josh. xxiii. 14. And he avails himself of this fact to impress it strongly upon their minds, that as the promises had been fulfilled, so should be the threatenings also, if they departed from the Lord their God: for that then the anger of the Lord should be kindled against them, and they should perish quickly from off the good land, which he had given unto them. And thus may we bring the subject home to ourselves individually, in the perfect conviction, that as the promise of eternal life is sure unto them that believe and obey, so is the denunciation equally sure against them that hear the Gospel and obey not.

The promises to Israel after the flesh were abundantly fulfilled, and they were admitted so to be, in their inheritance and possession of the land of Canaan, and this strengthens the assurance that the promise unto the spiritual Israel, who, by faith in Christ Jesus, are Abraham's seed and heirs according to the promise, shall be fulfilled in like manner. And neither the promise nor the threatenings can fail; for when the Lord shall come to be glorified in his saints, and admired in all them that believe; some will rise unto everlasting contempt, and be punished with everlasting destruction from the presence of the Lord and from the glory of his power.

I consider further, that it was never meant that the word of prophecy should be very generally understood; for it is written, "None of the wicked shall understand, but the wise shall understand;" and again, "Many shall run to and fro, and knowledge shall be increased."

But notwithstanding the increase of knowledge, we see through a glass darkly. It is manifest that the true interpretation of prophecy can never be understood by any mere effort of human wisdom, inasmuch as the word of prophecy came by the Spirit of God, and it is written, that "the natural man knoweth not the things of the Spirit of God, neither can he know them." Upon these grounds I believe, that they who write accurately upon prophecy, must not expect their views to be embraced by many.

And further, it appears to me that the general scope or purport of a particular prophecy may be rightly understood by many, and yet that no one of those many shall understand it rightly in its several details, so as to be able to give an accurate view of the whole. But one writer may see one part, and another may see another part more clearly, and yet in many particulars both the one and the other shall be wrong. It is therefore hardly to be justified, that any one of us should advance his pretensions highly, so as to undervalue the knowledge of others, or esteem his own knowledge perfect; but it behoves us rather to advance our opinions with modesty and with some deference to others. Every prophecy has doubtless its own particular and determinate fulfilment principally in view, yet it may allude more or less to other correspondent and similar events; and commentators, who refer it to such events, may be less in error than is supposed. Prophecy may also have a literal and moreover a spiritual fulfilment; and it may be fulfilled both in a type and in its corresponding antitype, the former events being in such case the figure of those to come. Thus the old prophecies, concerning the ancient

cities of Babylon and Tyre, speak also of the latter day desolation of the mystical Babylon and Tyre. The prophecies concerning the first and second advent afford another illustration of the same kind; for most of them relate to both advents, speaking of them together and almost as one event; and hence it has happened, that Jews, being intent upon the glories of the second, overlook the circumstances of the first; and that Christians, rejoicing in the salvation which was accomplished and completed at the first advent, are apt to overlook the glories and the blessings which are promised unto Israel and unto the whole world at the second advent of Messiah. And thus, in the general outline of his opinions, the Christian and the Jew may each be erroneous, each of them understanding but in part.

It strikes me as objectionable, for commentators upon prophecy to enter into details as to the probable course of those future events, by means of which they expect prophecy to be accomplished. I have read many conjectural statements of this description. One learned commentator has described the probable circumstances attending the latter day siege of Jerusalem. And another assigned the date of Napoleon's deliverance, or escape from St. Helena, an event now become impossible. I think I once, in an ancient commentator, met with the supposed date of the destruction of Antichrist, which was said to be the year 1666, the date of the great fire of London. Many similar mistakes have been made in all ages of the church, and they may well teach us to distrust our own accuracy, whenever we attempt to explain a prophecy which remains unfulfilled, or to

assign dates to the great prophetic epochs.

But whatever may be said in relation to prophetic controversy, the investigation and discussion of prophecy, when conducted in Christian love, is sweet and highly edifying; for it warms and refreshes the heart, and brings with it an enlargement of the affections and of our love towards God, and it quickens our taste for spiritual things. But I fear I trespass on your patience. BEN DAVID.

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#### REMARKS ON ACTS XV. 20.

*To the Editors of the Jewish Expositor.*

Gentlemen,

HAVING seen the opinion of G. H. in the Jewish Expositor for November last, on Acts xv. 20, I take the liberty of offering mine on the same subject, to those who are interested in the Christian as well as to those in the Jewish cause, for in this instance they are inseparably connected; it being a subject of great importance, no less than a positive command of God, first to Noah, next repeated to the Israelites, and the strangers who might dwell among them, with the reason for it, as may be seen in Leviticus xvii. 10—13; and lastly, confirmed by the Holy Spirit, under the Christian dispensation.

When the Lord gave permission to Noah for flesh to be eaten, he gave him this command, "Every moving thing that liveth, shall be meat for you: but flesh with the life thereof, which is the blood thereof, shall you not eat." And to the Israelites and strangers it was thus repeated, "And whatsoever man there be of the house of Israel, and of the strangers that sojourn among you, that eateth any manner of blood, I will even set

my face against that soul that eateth blood, and will cut him off from among the people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls, I therefore say unto the children of Israel, that no soul of you shall eat blood; neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth or catcheth any beast or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust." And when the disciples were sent to Jerusalem on the dispute of circumcision, that question was entirely evaded, and the following answer was returned, "That they should abstain from pollutions of idols, and from fornication, and from things strangled and from blood."

The reason that the Lord gave for prohibiting blood to the Israelites and the strangers among them was, that blood was to make atonement for the soul, and as the paschal lamb was offered up as a sacrifice for sin, so both are types of Christ, who offered up "himself as a lamb without blemish, and without spot," and as his precious blood was shed for the redemption of sinners, so long therefore as men continue to be born, sin will be attached to them, which will require that blood to atone for their transgressions. Thus every Christian who believes the word of God, and takes it for a guide, and who looks for salvation through the blood of Christ, is as much obliged to abstain from blood and things strangled, as the Jews were under the Mosaic dispensation; and if the penalty was then so severe for

the breach of that command, we should not imagine we can now break it with impunity, "in the dispensation of the fulness of times," when Christ has fulfilled all the types by the sacrifice of himself.

It has been objected, that what we eat cannot injure the soul, because Christ has said, "Not that which goeth into the mouth defileth the man:" but a positive command has been given by the great Jehovah, and confirmed by the Holy Ghost, to abstain from blood, therefore the breach of that command makes the crime.

Abstinence from four "necessary things" has been equally enjoined by Divine authority, then who will venture to assert that either of them is of no importance?

O. M.

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NARRATIVE OF THE CONVERSION OF
A JEW, WHO LIVED IN THE
TWELFTH CENTURY.

[*Concluded from p. 91.*]

UPON my marriage, not only Jews, but many Christians also met at my house, the former to partake in my foolish pleasures, the latter to express their compassion on my sad relapse to Judaism. These pious persons lamented that I had no sooner put my hand to the plough, than I looked back again to my old superstitions. They urged me with all the importunity of love to take my spiritual condition into serious consideration, while yet it was in my power, reminding me that the time might come when I might wish to do so, and not be able. They assured me that even now if I would return to my Saviour in humble faith, and confess him in the sacrament of baptism, he certainly would not reject me; for

he had himself declared, "That he was sent unto the lost sheep of the house of Israel;" and therefore would show peculiar mercy to one of his own sheep who returned to him. By these and similar representations they strove to soften the hardness of my obdurate heart, and lead me to repentance. But I was deaf to their instructions, because I had not those ears which our Lord speaks of in his Gospel, where he saith, "He that hath ears to hear let him hear!" I heard with the bodily ear only; I was spiritually deaf, and therefore I made light of all their salutary advice.

The fact was, that I was wholly taken up with the captivating pleasures of my new situation; the world had laid hold of my heart; and I was an example of the truth of the apostle's declaration, "That he who is married careth for the things of the world, how he may please his wife." 1 Cor. vii. 33. In this infatuated condition I remained for the space of three months, when it pleased the Lord to awaken me from my fatal lethargy, and lead me back to himself. Then indeed I felt the truth of the saying, "That he who cometh to wisdom, cometh to pain." I experienced the pangs of repentance, I bemoaned my state, and shed many tears. I once more applied myself to an anxious study of spiritual things, and determined, if possible, to come to a scriptural conclusion respecting Judaism and Christianity. I renewed my conversations with learned divines, hoping that it might please God to bring me to the light of truth by their means. But still I retained so much pride and prejudice that I argued more for victory than for truth. One day it happened that

I was disputing with a Master of Arts upon these subjects; and when I refused to acknowledge the truth of what he had clearly proved from Scripture, another clergyman present interrupted him, by saying, How long, my dear brother, will you labour in vain, by speaking to the wind, and sowing in the sand? Do you not know that the apostle says, "That unto this day when the law of Moses is read to the Israelites a veil is over their hearts?" I was deeply affected by this observation; I trembled lest I should after all resemble the Israelites who could not see the shining face of Moses but through a veil; I feared lest the spiritual meaning of God's law should be concealed from me by the veil of carnal forms; I knew not how to remove this veil from my heart; I therefore betook myself to earnest prayer to the Father of lights, and in deep humiliation prayed with the Psalmist, "Lord, open thou mine eyes, that I may see wondrous things out of thy law!" But now another temptation assailed me. I was led to reflect upon those precepts of God's law, which prohibit all connection with Gentiles, lest we Jews, the elect people of God, should be defiled by them; and my conscience told me that in this respect I had contracted much guilt; and for a time I suffered great pain upon this account. But happily this temptation was overruled to lead me to seek for a Saviour more earnestly. But though I looked to the cross of Christ, it could not heal me, because I was unable to believe that by the price there paid I had been redeemed from the curse of the law. What could I now do? I was shut out from every source of comfort; I was neither a Jew nor a Christian,

and could derive no satisfaction from either religion. Alas, thought I, if in this state of mind death should suddenly overtake me, whither shall I go? Certainly I shall be lost! My state was indeed frightful, and preyed upon my mind and body so much, that without any ostensible cause, (for I was at ease in all my temporal concerns,) it was evident to all that I was under very great suffering.

I turned, however, again to the Lord, and entreated him with many tears for comfort and relief, resting all my hope and confidence in him. Then it was, that it came into my mind that the intercession of believers might accelerate my conversion; I therefore went to two pious sisters of the nunnery of St. Maurice, near Cologne, and besought their prayers in my behalf; I told them all my difficulties and temptations, they wept tears of charity and compassion over my sorrowful tale, and promised "to give the Lord no rest" until he had shown mercy to me, by leading me to a peaceful reliance on the merits of my Saviour. And I soon experienced the truth of that saying of St. James, "That the effectual fervent prayer of a righteous person availeth much;" for soon after this, the full light of the gospel of Jesus Christ visited my soul, and all my former doubts and illusions were dissipated. Thus it pleased God to hear the prayers of these pious women in my behalf; and what all the arguments of learned divines could not effect, was brought about by the instrumentality of the simple prayers of women.

Having now found the value of the Saviour, like the merchant in the gospel, I began to esteem all temporal riches as nothing; I dis-

engaged myself as much as possible from worldly concerns, and scarcely allowed myself time to eat, that I might feed on spiritual food, and hear continually the gospel of my salvation preached. But I did this for some time secretly, for fear of the persecution of the Jews, like Nicodemus; and like him also my attention was arrested by the words of Christ, "Except a man be born of water and the spirit, he cannot see the kingdom of God."

When the Jews perceived that I neglected the synagogue, and shunned their society as diligently as I had formerly courted it, they began to suspect that some change was in agitation in my mind. They narrowly watched my steps and proceedings, and when they discovered that I spent the most of my time in Christian churches, they were incensed beyond measure, and were ready to stone me to death with their own hands. But when all their schemes were frustrated, they resolved to avail themselves of the opportunity of my journey to Mentz, which I was meditating, in order to bring about my destruction. They secretly addressed letters to the Jews of that place, informing them that I was a faithless apostate, and urging them to execute all the rigour of the law of Moses upon me. They committed these letters to a certain chaplain of the queen, who was going to Mentz; but the good providence of God, who can overthrow the plans of the wicked, brought to nothing all their machinations against me. It was so ordered by divine wisdom and goodness that I should accompany this priest on his journey to Mentz, and as we were strangers to each other, he began very freely to re-

late that he was the bearer of certain letters to the Jews at Mentz. I soon perceived, in some measure, the snares which were laid for me, and began to represent to this man that he was exposing himself to great danger by intermeddling with Jewish matters; and at length I so worked upon his mind as to prevail upon him to give up his dispatches, and upon opening them I saw with horror the full intentions of my cruel relations towards me. I received this mercy at the hand of the Lord with deep emotions of gratitude and love, and joyfully sung with the Psalmist, "My soul is as a bird escaped from the snare of the fowler, the snare is broken, and I am delivered."

This event tended very much to dispel all my unbelieving fears, and to diffuse the peace of Christ through my soul. I became bold and zealous in the cause of my Saviour; and when at Worms I was enabled with boldness and freedom of language to dispute in the synagogue with a Jewish Rabbi; I openly confessed the faith which I had adopted, shewing from the law and the prophets that this was the very Christ. It is difficult to imagine with what amazement all the Jews who were present heard one who had previously been a zealous defender of Judaism, and who was a descendant of an ancient Jewish family, openly defending Christianity.

Having reached Mentz, I proceeded to the monastery of Melanheim, and from thence to the monastery of Ravengresburg, where I was joyfully received by the brethren. When I had passed through the usual probation of a catechumen at this place, the appointed time for my baptism ar-

rived, when I was to put off the old man and his works, and put on the new by the washing of regeneration and renewing of the Holy Ghost. The whole body of the clergy of Cologne met upon this occasion with great joy in the church of St. Peter. The blessing was pronounced over the water, and the Holy Spirit's assistance was supplicated. I then made, from the bottom of my heart, a public profession of my belief in God the Father, the Son, and the Holy Spirit, and with true self-abasement and contrition I descended into the water, and with my face towards the East dipped three times. Thus was I, like Naaman the Syrian, cleansed from the leprosy of my sins, and born again as a new man, by the grace of the Holy Spirit which had been working in me for seven years. There was universal joy among the clergy and Christian people, that the good shepherd had led me back to his fold; and why should not the joy of men be great on such an occasion, since we are told that there is joy in the presence of the angels of God over one sinner that repenteth.

Being deeply sensible of my own weakness, and liability to fall away from Christ, I was led to consider how I might most securely guard against such a temptation. I was much struck with the necessity of forsaking every earthly good for Christ; nay, that we ought to sell all and follow him. With these impressions I addressed myself to the monastery of Kappenberg, and begged them to receive me, shipwrecked as I was upon the sea of this world, that there I might wait in quiet retirement for the termination of my earthly life. With this view, I

adopted the garb of the order of St. Augustine, and applied myself to the study of Latin. At the end of five years I was judged worthy by my brethren to receive holy orders; and was, consequently, (though deeply sensible of my unworthiness to take such an office upon me,) ordained to the divinely appointed order of the priesthood: I might truly say that I rejoiced with trembling.

In this blessed situation I now serve the Lord, in the fear of his name. Yet I desire not to be confident; for alas, I know that my enemy will always be striving to separate me from the flock; and the words of the Lord himself keep me watchful, where he says, "That many are called, but few chosen." Yet I trust in my Lord Jesus Christ that he who has begun a good work in me will carry it on to the end. He who has experienced such great things as I

have, may expect greater still; for behold, the Lord raised me from the dust, even from the shackles of Jewish superstition, and placed me among the princes of his people, even among his priests, the under shepherds of his flock! Who, O Lord, can tell the mercy bestowed upon me a miserable sinner? Who can worthily value the riches of thy grace? I am not worthy of the least of thy mercies towards me; but I trust that thy loving kindness will be my guide all the days of my life, and I will not cease to bring unto thee thank-offerings, even the fruit of my lips, which shall confess thy holy name.

Reader, rejoice with me, and call me blessed; for I was dead, and am alive again; I was lost, and behold the Lord hath found me! O praise with me the goodness of the Lord, who liveth, and ruleth, world without end. Amen.

PROCEEDINGS OF THE LONDON SOCIETY.

GIBRALTAR.

JOURNAL OF THE REV. C. NEAT.

[Continued from page 115.]

THIS station is daily becoming an object of greater interest in our missionary department. The residence of the Rev. C. Neat and Dr. Clarke has already been productive of much good, in awakening enquiry on the part of the Jews, many of whom, in Gibraltar, are not only wealthy and respectable, but also possess a good share of information upon the points at issue between Jews and Christians. Many opportunities of discussion have been embraced by the missionaries, all of which were ami-

cably conducted, and attended with favourable results. Copious journals of their proceedings have been received, part of which has already appeared in our former numbers.—We now insert extracts from the remainder:

Nov. 26th. Mr. P. went with us to call on a wealthy Jew, named ***** He received us politely. I explained to him the object of our visit in few words; viz. to enquire into the present views and expectations of his nation, to ascertain whether any Jews existed openly or secretly in Spain, and what was their condition; and to learn how his brethren in the Barbary States were situated and disposed. He replied, that little need be said upon these points, for the Jews every where kept

to the Mosaic code, and were not inclined to leave the religion of their fathers.

C. N. But have the Jews no expectation of a return to their own land?

Jew. They are well contented where they are, and do not feel themselves to be in captivity.

C. N. Do they not expect Messiah?

Jew. Yes, of course. For my part, I pay no attention to ceremonies. We must do good to our fellow creatures. I see many in want about me, and think, to supply their need is the sum of religion.

C. N. Our dependance must be upon an atonement. The sacrifices offered by your ancestors represented an atonement for sin, which we Christians believe to have been made by the death of Jesus, whom we regard as Messiah.

Jew. I do not trouble myself about these things; benevolence is enough. Pray, sir, say no more upon that subject.

C. N. Are there any Jews in Spain?

Jew. No, they are not tolerated.

C. N. I am aware that they have been banished from that country, but is it true that some exist secretly, and fill offices as ecclesiastics and inquisitors?

Jew. There may be a few, but there cannot be many; for none, who cannot prove purity of blood, are admissible to such offices. How they can prove that, is to me a question. There has been such a mixture of Spaniards, and Jews, and Moors, that it is impossible to prove purity of blood. Many places and persons have names of Moorish origin. The inquisitor, now at Algeiras, is plainly of Moorish descent; his name is Sid, (pronounced Seid,) and that is Moorish. The Spaniards cannot do what they pretend in tracing ancestry, and consequently some of Jewish descent may fill offices, but still they are very few. In Portugal there are more, and these are generally the persons whom they call new men, or new Christians, to intimate their descent from other than

Portuguese origin. But the epithet has occasioned much dispute, and is not now allowed.

C. N. And what, Sir, is the condition of the Jews in Barbary?

Jew. They are numerous in the Barbary States, and superstitiously observe ceremonies. They give up the eye for the eye-brow.

C. N. Have they any wish to return to Palestine?

Jew. They care little about that. They only mind the ceremonies of Moses.

C. N. But are they not much oppressed in Barbary; and do they not, in consequence, expect and desire deliverance?

Jew. No. The Jews are as well off as the Moors, and in some respect their condition is better. As to their expectations I trouble myself but little.

Nov. 27. I met ***. He said the book (meaning the catechism of Tremellius) which I had left contained some very good rules. I replied, that I hoped he would follow them; that as we are but pilgrims on earth, and, according to his own expression, on our transit, it behoved us to prepare for a future state; and that happiness could be obtained only by following what God had said, and believing in the true Messiah. He seemed to feel the value of preparation for eternity, and gave a kind assent to my remarks. He passed on, after saying it would give him pleasure to see us whenever we would call.

Nov. 28. We called on Mrs. ——. She sent for a Jew named ****, who came and entered into conversation to the following effect:

C. N. How long have you been at Gibraltar?

Jew. Most of my life; but I have travelled to various parts, and to London.

C. N. Have you been to Jerusalem?

Jew. No; but a relation of mine, and of the same name has.

C. N. Do you expect to be restored to your own land, and have you any wish to go there?

Jew. What should I go for; here

I am well off, and why should I go to Jerusalem?

C. N. But your nation is to be delivered from captivity?

Jew. Yes—so say the prophets, and I believe them.

C. N. Who is to accomplish this?

Jew. The English nation is the great maritime power; and I think they will convey us in their ships as the present to God.

C. N. That may be. What do you think about Tarshish, in Isa. lx. 9?

Jew. I suppose it is England, and many of us have this opinion.

C. N. I shall be glad if our country is to be so privileged as to be employed in the restoration of your nation. But Messiah will be the great deliverer. You have been long in captivity?

Jew. Yes, 1800 years.

C. N. Why?

Jew. For our sins.

C. N. Not for your sins in general, but for some particular sin. The captivity in Babylon was for the sin of idolatry, and the captivity you have endured 1800 years is for that sin which the chief-priests, and scribes, and people committed, when they cried, "His blood be upon us, and upon our children." They would not hear Christ, and their rejection of him has been required of the nation to this day, according to what Moses said, Deut. xviii. 19.

Jew. Messiah has not come.

C. N. He certainly has, and Jesus of Nazareth was that prophet, of whom Moses spoke in Deut. xviii. 15.

Jew. There was no prophet like Moses, for it is said, "There was none like Moses, whom the Lord saw face to face." Deut. xxxiv. 10.

C. N. When that was written, there had not arisen a prophet like Moses, and in all respects there was none exactly similar: but certainly there was one prophet to come who should resemble Moses in certain particulars.

Jew. There never was to be one like Moses.

C. N. But the text says, there should be one like him. It is God's word, and must be true. And it was

the belief of this that made your forefathers say, when Jesus fed the multitude, "This is that prophet that should come into the world," meaning the one spoken of in Deuteronomy. They were expecting Christ at that time, and the miracles which Jesus did convinced them that he was the Messiah.

Jew. The time was not then. Daniel's 70 years were finished before. He (Daniel) was not a prophet, because he saw visions, but Moses heard God speaking to him.

C. N. If visions prevent a person from being a prophet, then Isaiah and Ezekiel were not prophets, for they both saw visions. But let us return to the point; can you deny that Jesus did miracles?

Jew. No. He did wonders. He kept the law, and went to the synagogues, but Christians do not follow his example.

C. N. Then if Jesus did wonders, and was so good, why will you not believe in him?

Jew. The law of Moses is what we believe, and we want no more. This law is for ever.

C. N. The law of Moses consists of two parts; the commandments which form the moral law, and this is for ever; and the sacrifices and observances which form the ceremonial law, and this was intended only for a season.

Jew. Jesus said, he came not to destroy but to fulfil the law, and that not one jot should pass from it.

C. N. He meant the moral law principally, but if the ceremonial was intended, the meaning was, that what that law represented he himself would accomplish.

Jew. The whole law was for ever, and the prophet says, "That all the nations shall keep the feast of tabernacles." Zech. xiv. 16.

C. N. That feast was typical, and what it represented will be fulfilled hereafter, when, as Isaiah says, the sons of Israel shall be brought as a present to the Lord of hosts; and then you and they shall know that the Lord is your Saviour, and your Redeemer, the mighty one of Jacob. But as to the ceremonial law, it is evident that

it was intended only for a season ; for in the cxth Psalm Messiah is said to be " A priest for ever after the order of Melchizedec." Why should he be a priest after the order of Melchizedec, if the Levitical priesthood were to be perpetual?

Jew. That Psalm is about David.

C. N. Read it. He took the Bible, and read each verse, saying, that belongs to David. When he read the 4th verse, he paused.

C. N. That cannot relate to David, for he was not, and could not be a priest. He was of Judah, and the priesthood belonged to Levi. Uzziah was stricken with leprosy for meddling with the priesthood. David cannot be the priest here spoken of.

Jew. But we expect that David will be a priest at our restoration.

C. N. Very well, but he will be a priest of another tribe than Levi, and after another order, and consequently, the Levitical priesthood will be abolished ; and we hence infer neither it nor the ceremonial law was designed to be perpetual.

Jew. The priesthood was taken from Melchizedec, because in blessing Abraham, he put Abraham's name before God's. On that account the priesthood was taken from him and given to Levi.

C. N. That is from your Talmud.

Jew. When we want to know the meaning of the Pentateuch we go to our Rabbies, and their explanation is enough, and we must follow that rather than the prophets.

C. N. The Rabbies were men, and might err. You should not esteem their opinion more valuable than the words of the prophets, who were inspired by God.

He then objected to the genealogy of Christ, and said there was a difference in the enumeration of the generations by Matthew and in the Chronicles, three generations being left out to make the forty-two mentioned by Matthew. He likewise said, the genealogy was by the father and not by the mother, and therefore if Jesus was not the son of Joseph, there was no proof of his being the son of David. To this the case of the daughters of Zelophehad was opposed, and

*** did not persist in his objection. We were pleased by his proposing to sit down at leisure, and to discuss these subjects, and to write what should be said.

Dec. 6. In the evening Mrs. N. accompanied me to the synagogue. We were welcomed by the Jews, who behaved with much politeness, and pointed out the various parts of their service to Mrs. N. I observed sprigs of myrtle in the hands of every Jew, as I had done the week before. The Jew next to me said it was their practice every sabbath night throughout the year, and they had the myrtle to signify their assent to that part of their liturgy where God is addressed thus, " Blessed art thou, O Lord our God, king of the universe, who createth divers species of spice." Wine was also carried round to show their belief in God as the author of the vine and its fruits, according to their liturgical address, " Blessed art thou, O Lord our God, king of the universe, who createth the fruit of the vine." When this is said they anoint their foreheads, eyes, ears, and the bone called by anatomists the atlas, with the wine. A Jew told us a ridiculous story about this bone: he said it never decayed with the rest of the body, and was so imperishable that the stroke of a hatchet could not separate it. He further said that our bodies would be formed upon this bone at the resurrection.

Dr. Clarke and I went to the Line Wall Synagogue. At the door we met *** **, he was unwilling to enter into conversation, and merely said he was preparing some questions upon paper, and that he thought that was the best mode of proceeding. I gave him a Hebrew tract, No. 9, which he promised to read. So soon as *** ** departed, another Jew, named *** **, came out and accosted us in a friendly manner. He observed that he had been near to the Barbary coast in a boat, but that the wind was contrary, and he was compelled to return.

C. N. We must own a supreme power over the winds and waves. They are beyond our controul, and obey the command of God.

Jew. Yes. I said the same, when we were obliged to put back.

C. N. In like manner, we cannot open our own eyes to discover the truth, but have need of instruction and help from heaven.

Jew. That is true, and we must seek God's guidance.

I then took out a card, No. 1, and asked him if that were Rabbinical Hebrew. He read a few words until he came to what related to Christ; and then, with some dislike visible in his countenance, said, "Why do you say Messiah is come, and that Jesus is Messiah?"

C. N. Because your own Scriptures have predicted a Messiah, and these predictions were fulfilled in Jesus of Nazareth.

He continued to read, and two other Jews drew near and looked over his shoulder at the card. I took out one and gave to the Jew, who seemed most anxious. He thanked me. Our conversation was then renewed, and we had scarcely re-entered upon it, when another Jew manifested a desire for a card. Dr. Clarke supplied this Jew also, and *** proceeded, the three other Jews standing near, and listening to the conversation.

Jew. Jesus Christ was put to death, but God never dies.

C. N. He was God and man in one person. As man he died to atone for sin, according to what Isaiah says, "He made his soul an offering for sin." I know what you think of the 53d of Isaiah, but it cannot possibly mean the Jewish nation, neither can you really consider it to have such a meaning, because the different parts of the chapter would, in that case, be contradictory.

Jew. You know it is **לָמוּ** upon them, and not, "He was stricken," in the 8th verse.

C. N. The Septuagint is evidently made from a copy of the Hebrew, which had **לָמוּת** instead of **לָמוּ** "He was smitten unto death." You must allow that the seventy knew Hebrew as well, and it may be, better than any in this day; and that the copies from which they translated

were more likely to be free from mistake than the modern ones.

Jew. The seventy have made errors. They have translated Greek into Hebrew! What is their opinion worth?

Dr. C. It has been acknowledged there are but eighteen places in which the seventy differ from the Hebrew. It is quite a mistake that they translated Greek into Hebrew; the contrary is the truth. Their translation was made for the use of the Jews residing in Greece.

Jew. Their translation cannot be depended upon. They were separate from each other when they translated.

Dr. C. That is a proof directly contrary to what you say; for if they were separated and yet agreed in their translations, then must each have been faithful in making his own translation.

Jew. Jesus was crucified, and it was impossible for the Sanhedrim to put him to death without cause, or if he had been God.

C. N. They condemned him unjustly. Herod and Pontius Pilate both allowed his innocence. It is certain that your forefathers condemned the Just One.

Jew. Was blasphemy no crime?

C. N. Blasphemy is a crime of which Jesus was never guilty. He called himself the Son of God, and his works proved his right to that title. "The works that I do," said he, "bear witness of me."

Jew. How do you know what he did?

C. N. From the gospel in the New Testament, whose truth you cannot deny.

Jew. The apostles borrow from Moses and the prophets, and give a wrong sense to many places.

C. N. They wrote the truth, and nothing more; and the same proof which you have of the inspiration of the Old, we can bring to evidence that of the New Testament. If you deny our evidence we have equal right to deny your's; and so all the word of God would fall to the ground.

Jew. Moses and the prophets are true.

C. N. I believe that as firmly as

you or any Jew can; and you ought to believe the New Testament, for there is every proof of its truth. You cannot deny it. And the apostles quote passages from the Old Testament, because they were fulfilled in Christ, as he himself said, "Moses wrote of me."

Jew. Where?

C. N. In the ceremonies and sacrifices of the law; and in various predictions.

Jew. The council agreed in condemning Jesus, they must be right.

Dr. C. They did not all agree, for Joseph of Arimathea consented not; and Nicodemus was of another opinion.

C. N. The principal cause of difference between Jews and Christians now, is the same as that which induced your fathers to condemn Christ;—not his guilt, but your mistaken notions concerning the blessings which Messiah is to confer. These relate chiefly to the soul, but you and your fathers have confined them entirely to this world. Hence you see not, that Messiah was first to suffer, and then to reign. We believe he suffered at his first coming, and we expect that many things which you look for will take place, when Christ shall appear the second time without sin unto salvation.

Jew. Do you expect Messiah?

C. N. We wait for the second coming of our Lord.

Jew. Jesus was afraid, and therefore he is not God.

C. N. Will you consider Isa. ix. 6?

Jew. That is not right. It should be the Wonderful Counsellor, the Mighty God, the everlasting Father shall call his name Prince of Peace. How was he the Wonderful Counsellor, when Judas disappointed all his plans?

C. N. The treachery of Judas was part of the counsel of Christ. He knew from the beginning that Judas would do what he did; and said, "Have not I chosen you twelve, and one of you is a devil?" To be betrayed, to suffer, and to die was in unison with his wonderful plan for our redemption.

Jew. How could he be the everlasting Father, when in about thirty years he died?

C. N. It is of a spiritual progeny that he is Father; and that Messiah, notwithstanding your objection, was from everlasting, Micah teaches, Mic. v. 2. This text all your rulers and chief-priests applied to Messiah when Herod demanded of them where Christ should be born. And the very text asserts, that the ruler in Israel is one, "whose goings forth have been from of old, from everlasting."

Jew. So Matthew says.

C. N. And his history is true. You cannot deny it.

Dr. C. We have accounts of the slaughter of the infants in heathen writers. Augustus upon hearing it, said, "It was better to be Herod's pig than his child."

Jew. It is not right in the Hebrew.

C. N. I have not the Hebrew Bible here, but we will examine that hereafter, and in the interim, tell me what you can make out of Jer. xxiii. 5, 6. Is not the Branch, the Messiah?

Jew. Yes.

C. N. Well, then, Messiah is called, "The Lord our righteousness;" and, consequently, he is God.

Jew. That is not right. The accent will make a difference.

C. N. I believe you cannot fairly give any other sense to the Hebrew; and if you seek truth sincerely, you will find this to be the doctrine of the Bible.

We then left the Line Wall, and walked with *** *** to his residence, conversing upon the divine nature, and mediatorial offices of our Lord. He denied his prophetic character, and enquired what prediction he had delivered. I referred to the destruction of Jerusalem. He said, Christ knew this from Daniel and Moses, referring to what the latter denounces concerning the captivity. We replied, that the words of Moses might have been applied to the Babylonish captivity; that the prophecies of Daniel were far less distinct than those of Christ, and that unless Christ had been a prophet he would not have anticipated the ruin of Jerusalem, at

a time, when it is well known, all the Jews considered it impregnable, which delusive persuasion remained even during the siege itself. Having arrived at his house, he invited us in, and began to examine the Hebrew Bible, upon Isaiah ix. 6, and Jer. xxiii. 6. His translation of the former he endeavoured to maintain upon the ground of an accent being placed immediately, after אֲבִי-עֶד "The everlasting Father." This accent he said terminated the nominative case, and proved שֶׁר-שָׁלוֹם "Prince of Peace," to

be the accusative case. By the same reasoning he argued, that Jer. xxiii. 6, should be read, "This is the name which Jehovah shall call him, Our Righteousness." When directed to the parallel passage, Jer. xxxiii. 14—16, he translated that in the same way, making יְהוָה the nominative to יִקְרָא. We then conversed upon the authority of the points and accents. He maintained their existence to be coeval with Moses, but their insertion to have been made by Ezra. His authority was Neh. viii. 8; but upon being pressed, he was unable to maintain that the text warranted such an application, and endeavoured to shelter himself under tradition. I begged him to take God's word as he found it, without attending to tradition. He received the admonition kindly, promised to write some of his opinions for our consideration, and took leave of us with much civility.

Dec. 8. We met * * *, the Jew, who lent us David Levi's Answer to Priestley,* and appointed to see him in the evening at his room, for the purpose of discussing that work. We found him and another young Jew of pleasing manners. They received us with much civility, and we conversed for nearly two hours to the following effect.

C. N. I have read David Levi's book. There is considerable shrewdness in his observations, and he very properly questions Dr. Priestley's

right to the appellation of Christian. I think myself, that they, who deny the divinity of Jesus, have no more right to call themselves Christians, than Mahometans and Jews. You said David Levi had answered all our observations to you upon the subject of Daniel's weeks. But he maintains, contrary to your opinion, that the seventy weeks were weeks of years, and formed a period of 490 years, which ended at the destruction of Jerusalem. We agree with him so far, but he is wrong in calling Agrippa Messiah, or the Anointed Prince.

1st Jew. When the two kings went together against Jerusalem, the King of Judah was delivered, and the sign was before his eyes, and did not come many years after, as you suppose.

C. N. You are speaking of another subject, and you mean what happened to Ahaz, when Rezin and Pekah came up against Jerusalem.

1st Jew. Yes, and the sign was done before Ahaz, and not after his death.

C. N. I have told you before, that the safety of the house of David depended upon the promise of Messiah to spring from that house. The government was continued in the line of David, because God determined that Messiah should be the Branch of David, and the Rod from the stem of Jesse. When danger threatened the princes of that royal house, as in the case of Ahaz, the renewal of the promise of Messiah was the surest token of deliverance. Such a token was given to Ahaz, and in this way only can the prophecy have any proper signification or fulfilment.

Here * * * made some critical remarks on the word עַלְמָה, endeavouring to shew that it was wrongly translated "a virgin." In reply to which Dr. C. adduced the authority of Buxtorf's Lexicon, and the sense of the word in other passages of Scripture. * * * then opposed the miraculous conception, as being contrary to God's appointment in the ordinary course of human generation, and unlike

* See Journal, Nov. 18, March Expositor, p. 113, 114.

the miracles of Moses, which had an important and useful object in view; and that it was unnatural, and made God to contradict himself; to which Mr. N. replied;

C. N. A most important purpose was answered by the miraculous conception, far more than all the miracles of Moses could effect. The eternal redemption of our souls was to be brought about by this means; and you say wrong in calling it unnatural. It is not *unnatural*, but it is *supernatural*; and if a *virgin* were not to conceive, what will you make of the seed of the woman, mentioned in the promise made to the first woman, Eve. Gen. iii. 15?

Both Jews evaded this by referring to some Talmudical fables about the creation, to prove that Eve was not the "first" woman. They said, That there was a long piece of sand, God divided it in half, and one side was the man and the other side the woman. "So God created man in his own image, in the image of God created he him." This was the man. "Male and female created he them." This was the woman. The first woman made out of the sand, tried to be superior to man, and the man tried to be superior to the woman, and God said the man should be superior to the woman, and he destroyed the woman for being perverse. Then Adam was alone, and Eve was made out of his side.

I urged upon them the signification of the word **אדם**, which, according to Buxtorf, is a generic term, and includes both sexes. "*Interdum generalitatem utriusque sexus significat*," and that **איש** and **אשה** man and woman were the names of the sexes. This the Jews did not controvert; but endeavoured to defend themselves by impugning the authority of Buxtorf, and by extolling the divine origin and absolute necessity of the oral law. I urged upon them the contradiction of the Targums and Talmuds, and Chaldee Paraphrasts, to shew that an oral law of such a kind could not be a sure guide, and ought not to be followed.

1st Jew. You cannot know the meaning of the law of Moses without the oral law. God gave this latter to Moses, he gave it to Joshua, Joshua gave it to the high priest, and then it was entrusted to the Sanhedrim. They could not mistake, and did right in condemning Jesus.

C. N. If the oral law were so important and infallible, how comes it that the traditions frequently oppose the written law of Moses?

Dr. C. When King Josiah received the book of the law, that had so long been lost, how did it happen, that he was so amazed and troubled, when he read of the wrath of the Lord, denounced against Jerusalem, for forsaking the law and becoming idolaters, if he might have known the consequence from the oral law? And why did he afterwards cause the "book of the covenant to be read in the ears of the *priests* and *Levites*, as well as of all others, great and small," if they knew it all already by the oral law? You see then the oral law was of no use.

2d Jew. The oral law was at one time forgotten.

Dr. C. Where was the oral law before Moses. There were commands then in force, as against murder. The ten commandments can be understood as easily as the text, "Whoso sheddeth man's blood, by man shall his blood be shed." And the nature of Cain's punishment was well understood without the oral law. Besides if the oral law was once lost, how could it be ever restored? It could not be found again as the book of the covenant was.

After some remarks upon the credibility of the Gospel history, which the Jews sought to impugn, upon the ground of partiality in the evangelists, and which was satisfactorily vindicated by the usual arguments from Mr. N. and Dr. C. * * * proceeded to justify the putting Jesus to death.

1st Jew. The Sanhedrim were great and wise men; they knew all the languages. No one can speak so many tongues. They had magical wisdom, and were able to judge only the truth.

Moses said, If any prophet should try to turn us away from the true God, he must be put to death. Jesus Christ said, he was the Son of God, and this law made it right for him to be put to death.

C. N. Our Lord said no more than the truth. What he did made it manifest that he was the Son of God. He never tried to turn you away from the true God, but he taught more clearly the knowledge of the God of your fathers, and explained the spiritual meaning of your law. But if your Sanhedrim were so wise and infallible, how was it they did not all agree about the guilt of Christ? Joseph of Arimathea was of a different opinion from the rest. And after all they had no power to inflict death, which proves that Jesus was the Messiah, for Jacob said, "The sceptre shall not depart from Judah until Shiloh come." The sceptre was departed, and therefore Shiloh was come, and Jesus of Nazareth was he.

1st Jew. The word has other meanings.

C. N. I know it has, but here it can only mean the "rod," or "sceptre of power or government in a state." This had departed, and therefore the Sanhedrim could not crucify Christ.

1st Jew. He was not crucified, but hanged.

C. N. He certainly was crucified.

Dr. C. The enemies of Christians, and the Jews have always reproached them for worshipping one who was crucified.

1st Jew. Jesus Christ was an impostor, and deceived the people.

Dr. C. What proof can you produce of that?

2d Jew. Jesus broke the sabbath.

C. N. How so?

2d Jew. By carrying a load on his shoulder.

C. N. That is false. Christ never carried a burden himself, but he healed a man sick of the palsy, and told him to take up his bed and walk, as a proof of his being healed, and all this on the sabbath-day.

1st Jew. He should not heal on the sabbath-day.

2d Jew. Jesus was not Messiah, because he did not bring peace, and Messiah is to make peace every where.

C. N. He produces spiritual peace, and at his second coming he will cause war and contention to cease for ever. He came the first time in great humility to suffer, as Isaiah said in chapter liii. Messiah should suffer; and he will come the second time to reign as Prince of Peace. And then all those prophecies which you refer to Messiah shall be fulfilled.

2d Jew. We know nothing about his time of coming. But Messiah is to bring peace.

Both the Jews evinced much kindness. They listened with attention; searched their Hebrew Bible with the Spanish version attentively, when any text was quoted; and urged their objections with a degree of candour that was pleasing.

December 20. * * * * called upon me in company with ==. They are both gentlemanly young men, and appear to possess much mental acumen. The former is of Portuguese extraction. He received his education in England; has travelled much, and has imbibed Deistical principles. We had a long conversation of a desultory nature, in which he expressed many of his liberal sentiments; and told me he was a Jew only because he thought it was requisite to belong to some sect; because he was born one; and because it would grieve his mother were he to become a Christian. I reasoned with him upon the divine inspiration of the Old and New Testaments, warned him of the danger of presuming to reject the Scriptures, and of forming our own opinions concerning the character and will of God independently on his revelation. He received the admonition well, and readily accepted my offer to lend him *Dr. Olinthus Gregory's Letters*, which he promised to read attentively.

== is a different character, and I hope more likely to attend to the things which make for his peace. He is apparently well educated, and while he is convinced of the inspiration of the Old Testament, he wholly

nounces the Talmud. Indeed both of them united in expressing contempt for such a compilation of fables, and said, it was no better than the Arabian Nights Entertainments. Mr. *** is very desirous of reading the Jewish Expositor from the commencement. He has read some numbers, and expresses himself pleased with those parts, in which the rabbinical traditions are noticed and commented upon. I believe his faith in the Talmud has been shaken by this means.

After some further observations upon the importance of seriously seeking after the will of God in his word, and of praying for the teaching of his Holy Spirit, to make us truly wise unto eternal life, they arose; and urging me to call upon them whenever it was agreeable, saying it would give them pleasure to renew the conversation, they departed.

Dec. 23. I met with the Jew, whom we found with ***, as mentioned in the account of our conversation with him Dec. 8. He told me *** was his brother. We walked some way together, talking upon the oral law, in which he firmly believes. I told him, he could not produce any warrant from the written law in its favour, and challenged him to the proof. He said Moses had enjoined the observation of the oral law, and promised to show me where, if I would call upon him. He said Christians are ignorant of the Old Testament, because they read without the grammar and dictionary. I enquired what were the grammar and dictionary? He replied, the traditions of the elders, in which every word of Moses is properly explained. I told him, some of his own people had declared the oral law to be no better than fables, and that the contradictions in it were so many, that a person would be very much at a loss to know which opinion was the right one: I advised him to relinquish so uncertain an interpreter, and to pray for God's grace, by which, and reading of God's word alone, he would come to a right understanding in all things.

December 24. == called upon me, and enquired after the publica-

tions of the Society. He is the most interesting and hopeful character I have yet seen. Being furnished with some tracts, he began to read and to propose some questions in Spanish. I could not understand him, and he did not know enough of English to communicate his thoughts in that language. I proposed that he should write his sentiments in Spanish, which could be translated, and by this means to enter into discussion. To this he agreed, and promised to come again on the 26th.

Dec. 26. I was present at a circumcision, and met with *—*, who is a clever young man, and speaks English, Spanish, and Hebrew fluently. He was very civil and expressed satisfaction at meeting. Being acquainted with ==, he offered to accompany him to my lodgings and act as interpreter. This was gladly accepted, and in a short time both of them came to me. Dr. Clarke was present, and we had a conversation of nearly three hours length. The subject was, the perpetual obligation of circumcision. They urged this point from the command given to Abraham, at the institution of that rite, Gen. xvii. 10—13. We told them that עולם did not mean everlasting in the full sense of the word, and referred to various texts, in which it signifies periods of time varying in extent. They admitted, that the word means fifty years, and everlasting, and contended, that with respect to circumcision it must be taken in the latter sense. After much discussion upon this one point, it was agreed, that I should write in proof of our side of the question, and arrange the argument under two questions: 1st, What were the nature and design of circumcision? 2d, Whether the Jews are bound to observe it for ever? The answer is inclosed for your inspection. May God of his mercy render it convincing to these interesting Jews. It was, I assure you, very gratifying to see == particularly enquiring with evident seriousness upon his countenance, concerning these things. He has a Hebrew Testament which Mr. Wolf gave him, and

the margin is filled with references and queries of his own, and he really appears anxious for information. Both *—* and == relinquish the Talmud, and adhere to the written word. These are propitious circumstances. May God shine into the hearts of these inquirers, and give them to know the truth, as it is in Jesus. They invited me to visit them, and expressed an earnest desire to renew and continue the discussion. We are much encouraged by these expressions, and begin to entertain sanguine hopes that God will bless our efforts in this place. I wish the friends, and I will add, the enemies and the indifferent witnesses of the society could have seen and heard these serious and candid enquirers, with the Hebrew and English Bible and Testament in their hands, comparing one part with another, and manifesting such an acquaintance with the New, as well as the Old Testament, as might have put many a nominal Christian to shame. This was delightful to see. I pray that we may behold greater things; even the accomplishment of the promise to Israel, "I will write my laws in their hearts."

THE REV. C. NEAT'S ANSWERS TO
THE QUESTIONS OF ==.

OUR readers will notice in the preceding page, the conversation of Mr. Neat with a Jew, named ==. The Jew requested answers, in writing, to two questions:—1st, What were the nature and design of circumcision? And 2dly, What obligation is there upon the Jews to practise it for ever? Mr. Neat gave the following reply in writing.

Question 1st. What were the nature and design of circumcision?

Circumcision is a token of the covenant which God made with Abraham. In Genesis, chap. xvii. 11. we read

וְהָיָה לְאוֹת בְּרִית בֵּינִי וּבֵינֵיכֶם
Circumcision is not the covenant itself, but a sign or token of the covenant
אוֹת בְּרִית

The covenant made with Abraham by God contained these engagements: 1st, That Abraham should be the father of a numerous posterity: 2dly, That God would be the God of Abraham, and his seed after him, Genesis xvii. 7: 3dly, That God would give to Abraham and his offspring the land of Canaan for an inheritance: 4thly, That in Abraham and in his seed all nations should be blessed, Gen. xxii. 18: and 5thly, That God would bless them that blessed Abraham, and curse him that curseth him, Gen. xii. 3.

The 1st of these engagements was fulfilled in the birth of Isaac, from whom the Israelites, who were once very numerous, descended. Besides, Ishmael was the son of Abraham, and the father of the Arabs, an ancient and numerous, and wonderful people.

The 2nd engagement was fulfilled in the separation of Abraham and the Israelites from all the nations of mankind, to be the worshippers of the true God, when all other nations worshipped idols.

The 3rd promise was not fulfilled to Abraham himself, for during his lifetime he had no part of the land of Canaan for his own. And the Israelites did not enter Canaan until 470 years after Abraham's death. Their possession of it also was interrupted; first, by the captivity of the ten tribes by Shalmaneser, and these have never been restored; secondly, by the captivity of Judah, in Babylon; and lastly, by the long captivity, which commenced when Titus destroyed Jerusalem, and continues to the present day, a period of nearly 1800 years. So that the whole time that all the tribes of Israel remained in the land was 730 years; the time that Judah continued, after the ten tribes were carried captives by Shalmaneser, was 133 years; and the time from the return of the Jews from Babylon to the destruction of the second temple was 650 years. The entire period, in which the posterity of Abraham have dwelt in Canaan, has been but 1513 years. And only the two tribes of Judah and Benjamin enjoyed it for so long a time; for the ten tribes were

carried captive 730 years after Joshua led the Israelites into Canaan. We see then, that the Jews have been absent from their own country nearly 300 years longer than the longest period of their possession of it. But God gave Canaan to Abraham and his seed for an everlasting possession. The enjoyment of that land for 1513 years cannot be said to be an everlasting possession. We must therefore look for the fulfilment of this part of the covenant in and through the Messiah, who is certainly and principally meant by the seed of Abraham.

The 4th particular in the covenant made with Abraham; namely, that in him and in his seed all the nations should be blessed, must be understood of the Messiah who was to descend from Abraham. For how can it be said that all nations were blessed in Abraham? Abraham himself had very little intercourse with the nations round about him. Through him an occasion was given to punish the Egyptians, Gen. xii. 17; and the Philistines, Gen. xx. 16. Some of the surrounding nations he destroyed with the sword, Gen. xiv. 15. And in nothing was Abraham himself a blessing to the families of the earth; nor were his posterity a blessing to mankind. The Israelites utterly destroyed the Canaanites: on their account Pharaoh and the Egyptians were plagued with various evils; and all nations, who have had any dealings with the Israelites, have suffered in some way or other. I do not mean to say that other nations have been unjustly punished through means of the Israelites; but I am stating evident facts to prove, that in the natural seed of Abraham the families of the earth have not been blessed. We must believe, therefore, that the Messiah is the seed of Abraham, in whom mankind should be blessed. And this proves that the covenant made with Abraham included in it the blessing of eternal salvation which Messiah would procure for all nations.

Upon the last point in the covenant with Abraham I shall only observe, that God promises to bless those who

blessed Abraham, and to curse him that cursed Abraham. Here the blessing is promised to many, but the curse is denounced upon one, Gen.

xii. 3. מְקַלֵּל אָבְרָם There is no good reason for this change in the number, except that these words unfold the first promise in Gen. iii. 15, and declare that God would inflict a curse upon the evil one, Satan, who has always hated the blessed seed, even Messiah, and all the true servants of the Lord.

Such then is the import of the covenant which God made with Abraham. It certainly comprehends the blessings for the soul, of which Messiah is the Saviour and Redeemer. Of this covenant circumcision was the sign or token. It was instituted to put the Israelites in remembrance of what God had promised, and also to assure them of his readiness to fulfil his engagements. Further, circumcision was designed to be a separating mark upon Abraham and his posterity, whereby they should be distinguished from all other nations, as the peculiar and favoured people, and servants of the true God.

Circumcision was also the rite whereby the Israelites were openly admitted into the church of God, and entitled to share all the privileges of the worship which God established amongst them.

Once more, circumcision in the flesh was instituted to be an outward and visible sign of the circumcision of the spirit, without which, the outward ceremony was of no value whatever. Therefore Moses said, "Circumcise the foreskin of your heart." And the prophet Jeremiah delivers a similar command in chap. iv. 4. Circumcision in the flesh is therefore a token of purity and holiness in the spirit.

I proceed now to answer the second question; which is, whether circumcision ought to be practised by the Jews for ever?

To this I would reply, that circumcision is not of perpetual obligation; and that God never intended it should continue longer than the ceremonies

and sacrifices of the law of Moses. The Jews say, that they must always practise this ceremony, because God said to Abraham, "My covenant shall be in your flesh for an everlasting covenant." Gen. xvii. 13. But **עולם**

does not necessarily signify everlasting. For this word has various meanings, and it describes,—1st, The term of a person's life. The following texts are instances of its use in this sense, Ex. xix. 9. **וגם-בך יאמינו לעולם**

It was not possible for the people to believe in Moses, in the sense here intended, after Moses ceased to speak, and consequently **עולם** in this place must mean the term of Moses's life.

1 Sam. xiii. 13, "The Lord would have established thy kingdom upon Israel for ever." If Saul had acted according to the command of God, his life would have been prolonged, and his kingdom over Israel would have continued prosperous and unshaken until death. **עולם** here means the time of Saul's life.

1 Sam. i. 22. **וישב שם עד-עולם** "And he shall dwell there for ever." Look at the 28th verse, and you will see that **עולם** means the life-time of Samuel. "I have lent him to the Lord as long as he liveth," said Hannah unto Eli.

1 Sam. xxvii. 12. **והיה לי לעבד עולם** He shall be to me for a servant for ever. But death sets the captive and the servant at liberty, and **עולם** here also signifies the period of a man's life.

2dly. **עולם** signifies the duration of punishment upon David's posterity. It has this meaning in 2 Sam. xii. 10, "The sword shall never depart from thy house." From the time when this threatening was denounced until the taking of Jerusalem and the dethronement of Zedekiah by the king of Babylon were 446 years; so that **עולם** means this continuance of time.

3dly. **עולם** describes a period of 70 years; or, of 1800 years and upwards.

Read Isaiah xxxii. 14, **עפל ובחן היר בעד מערות עד עולם** "The cliff and the watch tower shall be for dens for ever." If you consider this prophecy to describe the desolation of Jerusalem, at the Babylonish captivity, then **עולם** will signify 70 years; if you consider it to describe the desolation of Jerusalem by the Romans, then **עולם** will signify a period of 1800 years and longer, until the Spirit be poured upon you from on high, even that Spirit of grace and supplication, which will cause you to look upon Messiah whom your fathers pierced, and to mourn with true penitence, as one mourneth for an only son. Your prophet Zechariah predicts this, chap. xii. 10. And when it comes to pass your captivity will cease, all your tribes shall be restored, and shall dwell in a "peaceable habitation, and in sure dwellings, and in quiet resting places." See Isa. xxxii. 15, and following verses.

4thly. **עולם** signifies 43 years. We read in Exod. xxi. 6, That if a servant, after having served until the seventh year refused to leave his master, that then the master was to bring him to the door or unto the door post, and to bore his ear through, and the servant was to serve him for ever. In other words, he was to remain in service until the Jubilee, which would be in the 43d year after. Hence **עולם** means 43 years.

5thly. **עולם** describes the whole time from Abraham until the appearance of Messiah under whom the priesthood and ceremonial law were to be changed, and a new covenant, or rather a fresh confirmation and full accomplishment of the covenant made with Abraham, were to take place. And as circumcision was only a token of the covenant, it was consistent and proper for God to institute another token, when the covenant should be confirmed, and all its promises and

stipulations fulfilled in and by the Messiah. It comprehends the period of the age, or dispensation of typical sacrifices and ceremonies. And in this sense it was commanded to Abraham, and to his posterity, to use circumcision for ever; for ever means, here, the time that should elapse until the coming of Messiah, and no longer.

If Messiah be come, then circumcision is no longer necessary, as a divinely appointed ceremony. Christians have that which the outward ceremony represents, for true Christians are sanctified and circumcised in heart, and do love the Lord God. Our outward sign is baptism, which Jesus Christ, whom we believe upon the testimony of your scriptures to be the Messiah, hath instituted in the place of circumcision. Baptism is a more pure, and easy, and significant sacrament than circumcision, and is therefore better suited to the mild and merciful, and happy nature of the dispensation of the Messiah.

We beseech the God of Israel to give you his grace, that you may come and enjoy the privileges and salvation of the Messiah; who, though you will not hear his voice, once spoke to your fathers, and said, באו אלי

כל-העמלים והמסבלים
ואניח לכם : שאו את-עלי
עליכם ולמדו ממני כי ענו
אני ושפל רוח ותמצאו
מנוחה לנפשותיכם : כי עלי
טוב ומשאי קל

Matt. xi. 28—30.

PALESTINE.

MR. WOLF'S JOURNAL.

(Continued from page 108.)

May 1823. The wife of Rabbi Zebi Ben Zera was taken ill with a palsy, of which she died a few days afterwards. During her sickness, Marcowitz tried to cure her by the Shem-Hamforash (Ineffable Name), for which the hus-

band gave him money. As the Shem-Hamforash produced no effect, they called in a wizard, who tried his skill. Upon which Mr. Fisk and I spoke with the Jews about the unlawfulness of such things, according to Leviticus xx. 27, and 1 Sam. xxviii. 3.

May 5, 1823. Brothers Fisk, King, and myself, took a view of the court of the prison (Jeremiah xxxii. 2.) where Zedekiah shut up Jeremiah; the Jews called it Hazar Hammatar, and here they say, he sung his lamentation; and here received daily a piece of bread out of the bakers' street, until all the bread in the city was spent (Jeremiah xxxvii. 21). Many Jews were in the court of the prison, when we came there. An old man, lame and blind, with a white beard, sat on the floor. The other Jews told me that this old blind man is, at his own desire, carried there every day, as he wishes to finish his days in the court of the prison of Jeremiah, the prophet. Poor blind man! Oh, that the light of the Gospel, the light of the Saviour, who gave sight to the blind—oh, that his light may shine into thy soul. Thou dost not see now the light of the day—oh, that divine grace may enter thy heart, that thy whole soul may be light, that thou mayest see the light of the saints in heaven; then, on the day of resurrection, thy body, lame now, will rise a glorified body, and then, surely, thou wilt meet Christ in the air. Oh, blind man, believe and see, and thou, O Lord Jesus Christ, giver and creator of light, speak to the blind man's soul; say, "Let there be light," and it shall be light! O Lord, his eyes are shut, so that he can no longer see the broken walls of Jerusalem beneath, give light to his soul, that he may see the jasper walls of Jerusalem above. To be light is our destination, and this is the destination of all the spirits in heaven. Christ Jesus, thou giver, thou dispenser of light, hear the prayer of thy church, for light, and let there be light.

The Jews I met there were all, alas, too ignorant to understand what I said to them of Christ. Near this place is the dungeon where Jeremiah remained many days, Jer. xxxvii. 15, 16.

We rode afterwards to mount Olivet, where we held together our monthly meeting for prayer, on the spot, it is believed, whence our Saviour ascended upwards to heaven. When will Israel arise from their deep sleep, and ascend upwards towards Christ? We read 2 Sam. xv. 30, "David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot; and all the people that were with him covered every man his head, and they went up, weeping, as they went up." How sweet are tears, especially when we weep, thinking like Peter, that we have offended so dear a Saviour, as thou art. We remembered on mount Olivet, all our friends in England, America, and France. I wept when I remembered you—I cannot help it; it is a peculiar feeling, to remember at Jerusalem the friends in distant countries.

May 7. Rabbi Joseph Marcowitz showed to me a sentence of the Gemarah, by which we may see that the Jews are involved in a labyrinth, from which they cannot escape, without admitting the truth of Christ. And here we see the Talmud itself affords arguments for the truth of Christianity; just as it often happens that liars speak the truth, and thereby betray themselves. The Tanaim, *i. e.* the compilers of the Talmud, sometimes speak the truth involuntarily, and through ignorance. In the treatise Suka, page 52, a passage is found, which may be thus translated:

"In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart," &c. &c. Zech. xii. 11, 12. After the Gemarah has quoted these verses it says:

"Why are so many lamentations? Answer. There are disputes between Rabbi Dusa and the rabbies. The one says, They are on account of Messiah, the son of Joseph, who shall be killed; for this reason it is written, They shall look on me, whom they have pierced, and mourn; the other says, That the

mourning is on account of the bad principle."

It is very striking that the wise Gemarah does not dare to give a complete comment upon the whole of the liii. chapter of Isaiah; they omit some verses, and refer the chapter to Moses. Let us observe the treatise of Sotah, chapter (perek) i. page 14, where they take a part of the last verses of the liii. of Isaiah, and refer the passage to Moses.

Text. "Because he has poured out his soul unto death, and was numbered with the transgressors."

Talmudical interpretation. "Moses died with those who had sinned in the desert."

Text. "And he bare the sins of many."

Tal. interp. "The idolatry they committed, by making the calf, was pardoned to them, on account of him."

Text. "And he made intercession for the transgressors."

Tal. interp. "Moses prayed for mercy for those who committed iniquity among Israel, that they might return with repentance, as it is written, 'Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee.'"

Rabbi Solomon Sapira called on me, and said, "I beg one thing of you: believe in the Talmud; for even if you believe in Christ, and transgress the whole law of Moses, still if you believe in the Gemarah, you will finally be saved." He told me further, that he had read the New Testament I gave him, but found no wisdom in it. We therefore read together again 1 Cor. i. ii.

Rabbi Mendel believes that Damietta belongs to the land of Israel, and that the river of Egypt (Joshua xv. 47) is the Nile. Rashi is of the same opinion, but Aben Ezra denies it.

Rabbi Isaac, from Egypt, arrived some hundred years ago in Palestine, and he spent seven years there, in measuring the Holy Land with a string. Rabbi Solomon Sapira is in possession of his book, it has the title Kaphtor Waferakh.

Rabbi Solomon Sapira and Rabbi Isaac Abulafia showed me the follow-

ing remarkable passage in a Midrash (sermon book of the ancient rabbies), called Yalkut Reubeni. At page 118, is an interpretation of Levit. xi.

David says יְהוָה מְתִיר אֲסוּרִים Ps. cxlvi. 7, "God looseth the prisoners;" but, according to the rabbinical Hebrew, it signifies, "God permits things, which hitherto have not been permitted;" and for this reason, Yalkut Reubeni gives the following interpretation, which I have written down in the original text, and give you now in its English translation.

"The Lord will make lawful (*to eat*) on the arrival of the Messiah, all unclean beasts." We see by this that the rabbies themselves believed that the law of Moses shall be abolished on the arrival of the Messiah, *i. e.* the ceremonial and political part of the law.

Joseph Marcovitz read the Talmud with me, and showed me the following passage, in Sanhedrim, chap. xi. p. 98, "Rabbi Johannon says, What is the name of Messiah? The congregation of Rabbi Shila replied, 'Shiloh shall be his name;' for it is written (Gen. xlix. 10.) 'Until Shiloh come.'"

Three young rabbies called on me this morning. They were very stormy, and very unpolite indeed. They blasphemed. I told them that if they wished to argue with me, they were welcome, but that I could never suffer in my room, that Jesus Christ, whom I consider as the Lord from heaven, should be blasphemed. They continued, and I took all three, and turned them out of my room. They stood for a while before the door, humble and mortified. I then desired them again to enter and I spoke calmly with them, and told them the reasons of my faith in Christ, and they stated their objections in a calm manner.

They said, however, that the holy congregation of Israel would undoubtedly put me to death, if they were in power; for the rabbies at Jerusalem have made the observation, that I have already excited feelings and sentiments among the Jews at Jerusalem, which never existed before.

May 9. A Spanish Jew called, and argued with me for several hours.

The mother of Rabbi Isaac Ben

Shloma offered to give me board, at a very cheap rate, on condition that I would accommodate myself to the Jews, in asking the blessing. As most of their prayers are quite innocent, I really would do it, if they would dispense with my washing the hands before eating, which is a Talmudical ceremony; for great advantages would arise from sitting at table with Jews, and I might always converse with six or seven rabbies, who dine there. I wrote, therefore, the following letter to Rabbi Isaac Ben Shloma.

"My dear Rabbi Isaac,
I have considered the matter, and I believe that my conscience will not permit me to wash the hands before eating, for I find in this law something against the Gospel, and I shall always be ready to lay down my life for the Gospel, which is the power of God. I beg you therefore to send the victuals to my room. Neither can I ask the blessing after the dinner, which the Jewish liturgy prescribes.

Your true friend, JOSEPH WOLF."
"May 9, 1823."

Papas Seraphim, a monk of mount Sinai, whom I saw when I was there, called on me. I gave him a Hebrew New Testament, for the library of the convent upon mount Sinai.

May 10. I called on Rabbi Zabel Cohen, for the purpose of conversing with him, but he was very stormy, and argued in a very violent and confused manner. I said to him, Dear brother Zabel Cohen, the Lord is neither in the strong wind, nor in the earthquake, nor in the fire, but in the still, small voice. You are not at present in a frame of mind that I could talk to you; hear only my confession of faith: The Lord our God, is one Lord, and Jesus Christ is the Messiah, the son of David, according to the flesh, and he is the Son of God with power, according to the spirit. Believe in him, and you shall be saved. You will find in him, life, peace, joy, and rest; and, finally, eternal life. I will pray for you. Adieu, Zabel Cohen.

I had the following conversation with Rabbi Mendel. He said, the whole of the book of Moses and the prophets are a mere history, a mere

tale, without the Gemarah; but as soon as one understands and believes in the Gemarah, every circumstance mentioned in the law of Moses and the prophets, will appear as wisdom.

I. I do not believe in the Gemarah; but the whole of the prophets, and the law of Moses appear to me divine wisdom; and I am far from observing in them a mere history, or a mere tale. By them I attained to the wisdom of the gospel, to the knowledge of Jesus of Nazareth. The Jewish, like other traditions, is a broken cistern which can hold no water. The Gemarah cannot be believed by a conscientious man, for it is in open contradiction to the law of Moses and the prophets; the Old Testament, for instance, says that David sinned; and the Talmud says, "If any one body should say that David had sinned, he would be in a great mistake."

Rabbi Mendel cited, as an answer, the following sentence of the Talmud: Rabbi Johanan says, Every one of the house of David who went to war wrote a divorce to his wife, for it is written, 1 Sam. xvii. 18, "And look how thy brethren fare, and take their pledge." Rabbi Joseph says that the meaning of this is, that he should give a divorce to his wife on account of his love to his brethren; so that in case that they should have a desire for his wife during his absence, it might not be an act of adultery.

I. Why did Nathan reprove David in such very strong terms?

Rabbi M. He did it on account of the world, who knew not that Uriah had given a divorce to his wife before his departure.

I. David himself confessed that he had sinned.

Rabbi M. The just man bears the iniquities of others, for it is written, "He was wounded for our transgressions." Isa. liii.

I. Why did David try to persuade Uriah to go down to his house?

Rabbi M. He knew that he would not go down to his house on account of the divorce before his departure.

I. According to your opinion Da-

vid played the hypocrite, and why did he command that poor Uriah should be smitten, and die?

Rabbi M. Because Uriah committed high treason by saying, "My lord Joab," 2 Sam. xi. 11; he ought to have said, "Joab thy servant."

I. But Nathan tells him, "Thou hast taken his wife."

Rabbi M. Why did Nathan say, "Thou hast slain him with the sword of the children of Ammon;" it had sufficed to say, "Thou hast slain him," without adding with what sword he had slain him; by this we see that the whole history is a mystery.

I. You have confirmed me by your answer, that the whole Talmud is nothing but nonsense. In spite of your Talmud Jesus Christ is the Son of God.

Abraham's wife has desired regular instruction from me in Christianity. In the evening I prayed with Abraham Shlifro.

Sunday, May 11. A rabbi called on me, and tried to prove to me that the Sabbath must be kept on the seventh day, by the following passage of the Talmud: Sanhedrim, perek 4, page 36. Gemarah.

Rabbi Aha, the son of Rabbi Hanina, says a day has twelve hours:—On the first hour the dust of the earth, of which Adam was made, was collected together; on the second hour Adam became a piece of earth; on the third hour Adam's limbs were formed; on the fourth hour the soul was poured into him; on the fifth hour he stood on his feet; on the sixth hour he called the names of the animals; on the seventh hour he was joined to Eve; on the eighth hour they retired and four appeared; i. e. Cain and his wife, besides Adam and Eve; on the ninth hour the command that he should not eat of the tree was given; on the tenth hour Adam and his wife sinned; on the eleventh hour he was condemned; on the twelfth hour he was expelled from Eden. For this reason (the Gemarah continues) the Psalmist says, (Psal. xlix. 12.)

ואדם ביקר בל-יולין (this is

translated in the English Bible, "Nevertheless man being in honour abideth not," but according to the Talmud,) "And Adam did not abide one night in honour." The Rabbi argued from the above-mentioned passage of the Talmud, that God dispatched the matter so quickly with Adam, to shew us that we must rest on the entrance of the seventh day.

May 12. Rabbi Solomon Sapira is very anxious to make me believe in the wisdom of the Talmud, and their Rabbinical books. And I make use of this to enable me to argue with them on their own ground.

I conversed with several Rabbies, and shewed them the words of St. Paul, "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

My house where I lodge, and which stands on mount Zion, is close to the house of a Spanish Jew, named Isaac, so that we can converse with each other from the terrace.

I tell him every evening;—Isaac, I love Jesus my Lord. How much I feel his love in me! He is the very Lion of the tribe of Judah!

Three Jews called on me; I read to them Acts vii. and ix.; they listened with great attention. I besought them farther, not to turn away from the tender mercies of Christ, which are set forth in the gospel, for he is able and gracious to perform his promises. They earnestly desired the New Testament, which I gave to them.

The Lord Jesus Christ has never enabled me to speak of him more fully, and with more affection than to-day, even with the most prejudiced Jews. Some became angry, and some became seriously disposed to listen. Christ brought Israel out of Egypt, and he is the captain of the Lord's host, who died for us on the accursed

tree. Jesus Christ led captivity captive, and gave gifts unto men. Jesus Christ is he, that ascended up above the heavens, that he might fill all things.

I read to Rabbi Abr. Ben Jeremiah, and to Rabbi Isaac Ben Shlome the ninth chapter of the Acts; and when I read to them the words, "Saul, Saul, why persecutest thou me?" I addressed myself to both Jews, and said, Why do you persecute Jesus your Lord by your infidelity; it is Jesus whom you persecute. O that the light of his grace may suddenly shine round about you, and make you sensible that it will be hard for you to kick against the pricks, and that you also may ask, "What wilt thou have us to do?"

They said to me, "Do you think that all our great wise men here, and so many millions of Jews can be in error, and that you alone are in the right way?"

I said to them, All your wise men, and millions of Jews are wrong; just as wrong as those were who bowed their knees before Baal.

Rabbi Joseph Marcowitz and some other Rabbies said to me to-day, that they have watched my conduct, and observed that it is the conduct of a true Jew, unblameable and pure. But with all this I feel that I am a sinner, and can only be saved by Christ.

[To be continued.]

RUSSIAN POLAND.

EXTRACTS OF LETTERS FROM MR.

J. C. MORITZ.

Two very interesting letters have been received from Mr. Moritz, dated Dubno, Oct. 22, and Nov. 6, 1823. We regret that our limits do not admit their publication at length. A few extracts will shew the success with which his labours have been crowned, and the zeal and perseverance with which he seeks the eternal welfare of Israel.

Sept. 30. Sunday. I was visited by the wife of a Jewish innkeeper, who

is also a trader, and in pretty good circumstances. Her husband, one of the best informed Jews here, a man of great reading and of an amiable exterior, had, several frank conversations with me about the Christian faith during his visits in Ostrog, and as far as I could judge, his heart appeared to be inclined towards the Saviour; he was only afraid to impart this inclination of his heart to his wife, who as he said, was a strict Jewess; it caused me the more joy, therefore, to see her visit me in the absence of her husband, under the pretext to see Mrs. M. I made use of this opportunity, to call to her mind the love of God which is in Christ Jesus so gloriously and heart-cheerily manifested, and to recommend this love of God warmly to her heart. She seemed not to be indifferent to these things, and at parting, I gave her the tract, "*An die Weiber und Töchter Israels*," which was written by Sir George Rose, and translated by the two young Jews whom I sent from Berditschef to Berlin, into the Polish Jewish dialect, which she willingly received; and it gave her particular joy to hear that the dear brother David Goldenberg, son of the Piatkar Rabbi, was the translator thereof, whose conversion to the Christian religion is spread here far and wide, and has caused the greatest sensations. May the Spirit of God also open the heart of this woman, and make her to be the instrument, like the woman of Samaria, to call upon her countrymen and women, "*Come and see, is not this the Christ?*" Towards evening I walked a little up the street, and met, unexpectedly, the young man from Ostrog, who was removed from thence by his father-in-law, because he had perceived in him an inclination to turn Christian; it is the same young man respecting whom I have written in my report from Ostrog. He rejoiced much to see me again, and told me, it was yet his firm resolution to become a disciple of Jesus. His father had made several journeys with him, in order to dissipate his thoughts, and he was obliged to go again with him for a time on a journey; but at his re-

turn he would immediately come to me for my recommendation, and then seek, with the assistance of God, to effect his purpose. May the Saviour take him by the hand, and conduct him to his fold.

Oct. 1. A number of Jews came to me requesting books, among whom I distributed 26 Hebrew, 19 Jewish German tracts; and one Hebrew, and one Jewish German New Testament. They promised to call again after the perusal of these books.

Oct. 2. There came again several Jews, to whom I gave 18 Hebrew, and 9 Jewish German tracts; one Hebrew and one Jewish New Testament, and one Hebrew catechism. Some among them who were very proud of their learning, made various pert, but insignificant objections, which I endeavoured to answer with meekness according to the word of God.

Oct. 3. To-day the crowd of Jews was very large, among whom I distributed 86 Hebrew, and 58 Jewish German tracts; 4 Hebrew, and 13 Jewish German New Testaments;—many Testaments could have been put into circulation, as several Jews earnestly requested them; but I was not able to satisfy their wish, having not one more in my possession. More than four months ago I wrote to St. Petersburg, desiring to be supplied with a sufficient quantity of New Testaments and tracts, but hitherto neither the one nor the other have been sent me. I am thus hindered in satisfying the first impulse of the Jews, and to forge the iron whilst it is glowing; at a subsequent time the opportunity of sowing the seed is thwarted by the preventive measures of the Rahal, of which I have already had much experience. Some strict Talmudistical Jews brought several objections from the Talmud, in order to contradict the Christian religion. I made various comparisons to prove to them how the Talmud, which does not only stand in contradiction with the whole word of God, but even contradicts itself by the diversified opinions which the Rabbins often uttered upon one and the same subject, did by no means bear a divine stamp, but that of dark-

ened, proud, bigotted, wicked and self-conceited men, who rather deserve the abhorrence of the Jews, than that they should put their trust in them; it was, therefore, high time that they should turn from these broken cisterns to the well of living water. My opponents had, indeed, nothing to reply against this; they only would maintain, that the Talmud was necessary as an interpretation of the law and the prophets. I shewed them, by a parable, how false and dangerous this principle was. The Jews declared, *that I was completely right*, and that it was high time for them to follow my advice.

Oct. 4. This day a number of Jews came asking for New Testaments, but having no more to give them, they would not accept any tracts; yet I comforted them with the hope soon to be able to provide them with some. I have, therefore, only been able to give away 14 tracts and 2 catechisms. An old venerable Jew asked me, what advantage there would be for him and his brethren, if they followed the principles contained in these books? I replied, that if he and his brethren knew how to value forgiveness of sin, peace with God in time, and eternal felicity in the world to come, and really desired to get in possession thereof, they could only obtain these unspeakable blessings and this unexpressible gain in that way. I now also proved to them from the prophets who the Messiah was to be, and what kind of redemption he should effect, and then I showed them the accomplishing thereof in Christ Jesus the true Messiah, without whom there is no salvation to be found.

Oct. 5 and 6. Several Jews of the unlearned class were again with me, and to such as could read I gave 21 Hebrew, and 19 Jewish German tracts. These prayed me earnestly to give them Jewish German New Testaments, but telling them that I had no more left, but hoped, however, soon to receive some, they exclaimed all with one voice that I should note down their names, then they would be sure that I would give them some, as soon as they had arrived. That proposition I

could not agree to, because the wicked, mischievous Rahals prohibit the Jews in every town from receiving books, and the reason they assign for this is, *"That the names of the receivers are noted down, and at some other time the emperor will demand a heavy contribution for these books of the Jews!"* WHAT AN INFAMOUS LIBEL IS THIS UPON THE CHARACTER OF THIS NOBLE, MAGNANIMOUS EMPEROR; and with what ingratitude does this people pay him for all the favour and grace which this courteous monarch manifests towards them.

Oct. 7. An enlightened young Jew came to me, who is tutor in the house of a rich Jewish doctor here; besides several living languages which he speaks, he is a complete master of the Hebrew, and the Jews themselves told me of him, that such another Hebraist is not to be met with in these parts. He seems to be sincerely attached to our dear Lord and Saviour Jesus Christ, and is indeed not far from the kingdom of God. He has privately laboured much among his fellow brethren for the kingdom of Christ, and that not without success, and would have himself long ago come forth publicly as a disciple of the Lord Jesus, if two considerations had not deterred him from it; the first, respecting family concerns; and the second, the supposition that he should not be able, after such a step, to effect anything among his brethren. I proved to him from my own and others experience, how unfounded his latter fear was, in that case, not to be able to effect anything more among his fellow brethren; and that on the contrary, if he had first yielded himself up entirely to be the Lord's property, he would also know how to employ him in his service, and open ways and doors for him, which he did not know of. Hearing from me that a new translation of the Hebrew Testament is preparing in St. Petersburg, he expressed his wish to contribute to this work, either in translating the whole or only part of it; and thinking that he will be most capable of doing justice to such a work, I advised him to translate one epistle as a specimen, and he has

translated the epistle to the Ephesians in a masterly manner, which I now am sending off to Petersburg.

Oct. 11. I paid a visit to the rich Jewish Doctor, in whose family the above-mentioned young man serves as tutor, and was received by him in a very friendly manner. He had already read all my tracts, and also the New Testament, and seemed to be very well satisfied with them. From the conversation I had with him, I could observe, that he was not indifferent to the truth of Christianity.

Oct. 12 to 15. There were several Jews again with me, of the poorer class, and desiring to have books, and to such as could read I gave sixteen Hebrew and fourteen Jewish German tracts. Some of them had been before with me, and already received tracts, which they had diligently perused, and now they wished to possess New Testaments, that they might hear, as they said, "*out of the mouth of the Messiah himself,*" the doctrines of the New Covenant, to which these small books had called their attention. But I had again to put them off with empty hands; at which they grew angry, saying, "*The Christians were not better than the Jews, they are respecters of persons, and thought, if they had only been rich people, I should have immediately given them some.*" And not being able to convince them of the contrary, I was obliged to bear this reproach, and probably they will not call again.

Oct. 16 and 17. There came again a considerable number of Jews, among whom I distributed twenty-five Hebrew and ten Jewish German tracts; many more Hebrew ones might have been given away, if they had been written with pure Hebrew letters, and not in Jewish-German types; for the greater part of the Jews in this part of Poland do not understand Hebrew, printed in these letters.

Oct. 18. I was visited by three married, well informed young Jews, two of whom are in very good circumstances, and had before got books of me; we conversed together in a very friendly manner, "*about the one thing needful;*" and their minds were so affected, that they with one voice con-

fessed, "*Jesus must needs be the Messiah;*" and they promised me they would, with the assistance of God, renounce their error, and yield themselves up unto the service of the Lord Jesus. As they now wished to have a short comprehensive view of the religion of Jesus, I gave them Tremellius' Catechism, and they left me, highly satisfied with what they had heard, and promising soon to visit me again.

October 24. The before-mentioned tutor in the house of the rich physician, visited me, and read through with me his translation of Paul's epistle to the Ephesians, on which I had to make a few trifling amendments. On perusing the same, I called his attention to the great wisdom of God, which so visibly spoke through this good apostle of the Gentiles, and compared this Paul, enlightened by the Spirit of God, with the former pharisaical scribe and carnally wise Saul, and invited him to exclaim with the blind Saul: "*Lord, what wilt thou have me to do?*" Heartily affected, he told me, that it was his real desire to become a Paul, and that he will call fervently on the Lord for that purpose.

October 25. That other young Hebrew came again to me, telling me with heartfelt joy, that he now was able to lay hold on Jesus by faith, and that he, therefore, would no longer delay to confess him before the world as his God and Saviour; but being, on account of family concerns, deterred from making this confession here, it was his wish to go to St. Petersburg, in order to receive there proper instructions in the evangelical church, and to be joined by holy baptism unto the Lord; and requested me to give him some recommendations to my friends there, which I readily promised him, believing, as far as I can judge, that he is a soul truly converted to the Lord.

Oct. 30 and 31. A few Jews visited me, to whom I distributed fifteen Hebrew and twelve Jewish German tracts, and promised them New Testaments, as soon as they should arrive. A young Jewish trader sat more than three hours in the evening with me, conversing in a

friendly manner about Christian truth; he was already favourably inclined, in consequence of my former conversations, and by the reading of the books I had given him. I urged him to repent and to return unto the Lord, and to be baptized in his name, for the forgiveness of sin. This seemed to pierce his heart, and he promised to pray God for light and knowledge. May the Lord bless this word unto his soul, and the glory shall be his.

GERMANY.

LETTER FROM DR. DOERING.

THE following letter from Dr. Doering, one of the chaplains of the King of Saxony, dated Jacnkendorf, Nov. 27, has been communicated to us by the Rev. Dr. Steinkopff.

Dear and beloved Brother,

I feel myself called upon to address you on a subject equally interesting to the British and Foreign Bible Society, and the venerable Society for promoting Christianity among the Jews, and to recommend it in the most earnest manner. In — lives a Jew, who, as director of a Jewish school, has an annual income of 700 dollars (120*l.*) I became acquainted with him in the following manner. He is a very learned man, versed not only in the Hebrew and the Talmud, but also in the Arabic, Syriac, and in the Latin and Greek classics; he has read Josephus, the Fathers of the Church, and all the ancient and modern Christian commentators, and is a doctor of philosophy at the university of Heidelberg. In the year 1812, being at —, I met with a publication of his on the Pentateuch. On the title page he had placed as a motto, John v. 39, 40, and this induced me to call upon him. I found him, not only a good scholar, possessing a good library, but truly awakened, concerned for his salvation, and engaged in a serious examination, whether Jesus is the Messiah. I told him, he must become a Christian and be baptised; upon which his eyes were

filled with tears. His wife was at that time under still stronger convictions than himself. She told me she much liked to hear Christian sermons; but, alas! said she, there are but few Christian ministers here. Thus our conversation ended. But in the course of last summer, when I was at Warmbrun, in Silesia, his brother-in-law, a converted Israelite, who, some years ago, was baptized together with his wife, and who with great credit fills the office of professor of chemistry in the university of —, brought me a letter from him, in which, having reminded me of our conversation in the year 1812, he informs me, that he had now arrived at a full conviction that Jesus of Nazareth is the true Messiah, and that he loves him and worships him, believing in his atoning death; and that his wife is of the same mind. He adds, that he now feels anxious, publicly to profess Jesus, and to be baptized with his wife; he is the more ready to do this, because for several years he has never attended the synagogue, and therefore is hated and cursed by the Jews, who would assuredly divest him of his office, were he not appointed and protected by the authorities. With a wife and four children, and no property of his own, he could hardly support himself, if baptized; for then he must give up his situation. To be a charge to others is what he cannot bear. His wish would be to become professor of the oriental languages in one of the Prussian universities; but not to mention that such an office must first be vacant, the appointment would excite a suspicion, that he had been baptized, not from an inward conviction, but merely to qualify himself for a good office. He has, however, adopted an expedient, by which, without being idle or a burthen to others, he thinks he may provide for his present support. He has begun to translate the New Testament from the Greek original into Hebrew. Part of it is completed in manuscript, and the first seven chapters of the Gospel of St. Matthew have been printed at his own expence, but without his name, as a specimen. This specimen I forwarded to you last summer by Mr. Sam. Elsner,

of Berlin, and I hope it has come to hand. I have read it, and think it excellent. It is pure Hebrew, and faithful to the original; but what is of more weight than any opinion of mine, the great orientalist, Dr. Bellerman, in Berlin, thinks highly of it, and has pressed him to complete the translation. In October I was for a few days with Count Reuss, at ———, and we saw Mr. ——— together. We found him a sincere Christian, and we learn that he was cordially beloved by many true Christians there, especially by the worthy Dr. ———, whom he formerly instructed in the oriental languages, and also by Professor ——— and others. He also taught Professor Tholuck, of Berlin. What can be done, I leave for your consideration. Will it not be desirable to assist this Christian of the house of Israel. It is for conscience sake, and from love to Mr. ———, for whom I feel as for a brother in Christ, that I address these lines to you. May our Saviour accompany them with his blessing.

Your faithful brother in Christ,
DR. DOERING.

EXTRACT OF A LETTER FROM A
YOUNG JEW, TO MR. SMITH.

MR. SMITH has transmitted to the Committee of the London Society a letter (of which we subjoin an extract), addressed to him, by a young Jew in a respectable situation in life, which corroborates the statements in Mr. S.'s former letter.

Providence has given me Jewish parents, in consequence of which I have been brought up in the Jewish religion, the habits of which, together with duty and affection to my parents, will, I fear, operate with so much force upon my mind, as to prevent, without a higher interposition, my ever being delivered from it, notwithstanding my conviction of its fallacy. My parents have no property, and on me, as their eldest son, they depend partly

for support. And though I have been enabled to discharge this duty but very imperfectly, my parents have been satisfied and rejoiced, because, as they said, they received that support from a pious child: for while I lived in the house of my parents, I was remarkably bigoted. And as a transition to the Christian religion would throw me out of my present situation, and deprive me of every prospect of getting a livelihood in this place; the consequence would be the impossibility of my contributing in future to the support of my parents; and they might then attribute my apparent neglect of them, not to the real cause, my own destitute state, but to ill will. They might say, while I was a Jew I supported them, but becoming a Christian I neglected them. Add to this, I am here well known among the Jews, who would not only persecute me, but acquaint my parents, and misrepresent me to them, for they live at no great distance. Taking all this together, you, Sir, will, I hope, see sufficient reason for my not having made greater progress towards a profession of my belief in Christ, as my Saviour.

The liberality of your character supersedes the necessity of my refuting a charge, which might be made against me, of being induced to take this important step by a base desire of improving my temporal circumstances. I assure you, in the most solemn manner, my motives are pure, I only thirst after truth, and I scarcely can conceive a more atrocious crime, than to be led, not by an inward conviction, but by worldly motives, to a determination, of which I might afterwards repent. Most assuredly, however, I never shall repent. And my desire is, to be placed by your kindness in a situation, by which I may be delivered from these distressing difficulties, and where, undisturbed by other considerations, I may obtain the so long desired end, and prove the truth of my parents' opinion, that they have yet a pious son, to exercise his filial duties towards them.

PRUSSIA.

COMMUNICATION FROM PROFESSOR
THIOLUCK, OF BERLIN.

THE following letter from Professor Tholuck, dated Feb. 1, 1824, will be read with peculiar interest. It is the testimony of a man distinguished by his learning and piety, and holding a station of high responsibility in the University of Berlin, to the great work of God, which is now going on amongst the Jews in that part of the Continent of Europe, and the blessing with which the efforts of Christians for their conversion have been abundantly rewarded. We fully sympathise in his affecting appeal, on behalf of the suffering converts, and strongly recommend it to the attention of the Christian public.

With regard to the German Societies, permit me to communicate the following particulars. Our Committee has now come to a resolution, to engage a second missionary; a measure, which circumstances make highly desirable. As our Society has made it a rule, to send out such missionaries, as have completed their academical course of studies, the selection of proper subjects is a matter of considerable difficulty. The love of Christ has not taken possession of the souls of so many young divines, that the number of such, as feel an interest in the missionary work in general, can be great; but still more confined is the number of those, who wish to devote themselves to the work among the Jews. The Lord has, however, introduced to our acquaintance a young man, well suited for our purpose; but as he will not be able to begin his preparatory studies before the month of May, his setting out will be delayed for a considerable time. He has an ardent zeal for this work.

The attention of the public to our Society, and consequently to the state of the people of Israel, is evinced by the transmission to us of many publications, relative to the conversion of the Jews, from different quarters, from

Mecllenbourg, Bavaria, the county of Marc, &c. More frequent contributions in support of our object have also of late been received.

Among our new Societies, that in Breslau has lately received a regular constitution, and has circulated a very appropriate appeal to the public. The Auxiliaries at Königsberg and Markgrabowe continue their activity with undiminished zeal. The Posen Society informs us, that the application of Jews, desirous of instruction, especially from among the Talmudists, is very great.

As a mark of the distinguished favour of his Majesty the King towards our Society, I must mention, that our missionary has received a free passport for the whole extent of his present sphere of activity. Of "The Friend of Israel," about eighty copies have been sold; the greatest part of the remainder has been gratuitously distributed. It is a matter of satisfaction, that among the purchasers, some Jews have been found; and it has been circulated among a great number of them. I have committed to the press the passage, referring to the Messiah, extracted from the cabbalistical book Sohar; and I have it in contemplation, to publish a new edition of the Callenberg Commentary on the Epistle of St. Paul to the Romans, whose author was a converted Jew, after it has been revised, under my superintendence, by a Jewish proselyte, whom I know. In the course of the next winter I purpose to give a lecture on the rabbinical style, literature, and doctrine, for Jews and Christians, and I expect Jews in great number to be among my audience. My present leisure I devote to preparatory studies. During the last half-year I gave lectures on oriental religious literature, in which I also treated on Judaism. I had a considerable number of Jews among my hearers.

With regard to the state of the Jews in Berlin, the feelings excited among the more civilized classes, by the shutting up of their synagogue, still continues. With the permission of the minister of ecclesiastical affairs, they have since performed their service in the old synagogue, to the great grief

and bitter anger of the orthodox Jews, who were compelled to submit to the Neologists making their entrance immediately after the close of their own Hebrew service, which the orthodox consider a profanation of their place of worship. This unnatural combination could not long subsist. The orthodox Jews made bitter and repeated complaints against it, until an order was issued from the royal cabinet, by which the public service of the modern Jews was totally suppressed. So quickly has this meteor disappeared. What the sentiments are, of a party among these Neologists, you may infer from the very words of * * *, whom I know intimately, and who frequently pays me a visit. This young man has for three years studied divinity in our university, and believes in *all* the doctrines of Christianity. When I blamed him for duplicity, in continuing any longer as a teacher of the Jews, notwithstanding such conviction, he made this truly remarkable reply, which I only wish may be consistent with truth. "You, said he, and the majority of true Christians, are mistaken, if you suppose the modern Jews are Naturalists or Indifferentists. The Naturalists and Indifferentists among the Jews are those, whose flourishing season was under Frederic the Second, during whose reign both Jews and Christians became cold and indifferent. Such old and refined Jews as * * * and others, take as little part in the new as in the old synagogue, or in the Christian church. Philosophy is their only religion. But the case of the members of the new synagogue is very different. These are men of a later generation, who cannot be satisfied with the indifference of a false philosophy, but who have been awakened to better feelings, in consequence of the revival of true Christianity among Christians in Germany. The German Jews, he added, are, in a moral point of view, so much amalgamated with the Christians, that when, during the reign of Frederic II. Christianity gave way to infidelity, among the Jews also, religion, or at least all fervour respecting it, vanished away. Now, as among the Christians of the present day, reli-

gious fervour is increasing every where, so the Jews are also made partakers of it. I am perfectly convinced, that this unconscious longing of the modern Jews does not tend to Deism, but as it has been kindled, though unperceived by them, by Christian fire, it aims at Christ. I do not, therefore, think, that I do wrong, if I become a preacher to these Jews, to lead them gradually to Christ; for, without knowing it themselves, their desire tends to him." These words are very remarkable in more than one respect. That they may truly be applied to *all* the modern Jews, I do not believe; but I have no doubt, that they may be true with regard to many among them. They are peculiarly striking from the lips of a teacher of the Jews. This young man has expressed similar sentiments in two sermons, which he preached at ——— before the Jews, who had met there at the last ——— fair. He highly commended them for so successfully emulating the Christians in the revival of spirituality.

Our two Jews from Berditchef thrive to our satisfaction. They make a rapid progress in learning. We have scarcely ever witnessed such eagerness to acquire knowledge. Their inner man also grows in the grace of the Lord. The Jews, with whom they converse, they endeavour to bring to Christ. With several of them they have had very impressive conversations, and two of them they have brought very near the light of truth. Even the more obstinate Jews do justice to these two young men, and declare them to be genuine Christians.

The young Jew, who arrived here from ———, continues also to approve himself a disciple of Christ. The Israelite from ———, of whom I wrote, that he intended to devote himself to the office of schoolmaster, has hitherto been supported by charitable collections, but intends now to apply to Government for an office at a public school. He also is growing in grace and in the knowledge of spiritual and practical Christianity. The young Jew from ———, named * *, whose conversion I, in a former letter, related to you, and of whom I told you, that

he wished, even at his own expence, to go out as a missionary, arrived here some months ago, to continue his study of divinity, because he hoped to find here more decidedly pious Christian teachers. I cannot express to you what the grace of God has done for that young man. He formerly was a real Saul, and now he is a Paul; I might almost call him a Luther. So full of zeal for the Lord, and at the same time so childlike, so humble, so spiritual, so intent upon acquiring self-knowledge. Two years ago, when the first beam of Gospel grace had penetrated his soul, and he had heard our venerable Mr. Jaenicke preaching with apostolical simplicity and unction, he came to me, and exclaimed with tears in his eyes, "Alas! that I never can be like him! Only he, who is born a Christian, can become such a character!" I was at that time much affected by this expression of warm feeling; and I now discover similar effects of the Holy Spirit upon his mind. He is frequently indisposed; and this is a beneficial visitation to a man of such great energy and zeal; it makes him low and humble. Do you not rejoice with me, when I tell you, that this young man, since he has arrived here, spends the evenings of the Sunday in giving Christian instructions to his brother, and that these endeavours have been attended with so much blessing, that his brother has been inwardly convinced, and brought to a sense of his sinfulness. Of late he has invited two other young Jews with his brother, to whom he also preaches the Gospel. He has a cousin in Silesia, whom he intends to send into the institution of Count von der Recke. Another cousin of his, a man upwards of thirty years of age, has given him great satisfaction. When *** had become a convert, and the rumour of his change had reached the ears of his cousin, (a young man, puffed up with vanity,) he went in great haste to ***, and addressed him in these words: Tell me, cousin, have you become an hypocrite or an enthusiast? What do I hear of you? You have been baptized? Yes, said ***, but not as an hypocrite, nor as an enthusiast; but as a

sinner, who needed remission of his sins. He then preached the Gospel to him, and related the history of his conversion. The cousin, on leaving him, took with him Tremellius's Catechism, the New Testament, and some of your tracts. After some days absence, he returned. He had carefully perused the books, and disputed with *** for two successive days. The conversation made a visible impression upon his mind, he became very restless, and promised to inform ***, by letter, the result of his further investigations. Three weeks ago *** received a letter, which I have read, in which this young man, who is a teacher at —, confesses himself to be thoroughly convinced that Jesus is the Messiah, and that in Him alone rest and salvation for the soul is to be found; and he also states, that it was now impossible for him to live longer among the Jews, and that he wished to make a public profession of Christianity, if he had any prospect of supporting himself. I shall endeavour to procure him a place as a schoolmaster. But how seriously and judiciously *** views the matter, you may infer from what he added, in reply to his cousin: "Now I will ask my friend in the first place, *what* he has found in Jesus, as the Messiah; for the mere believing that he is the Messiah is not the thing." This *** and another young Israelite, who also is a student of divinity, are in great temporal want. I therefore have applied to General von Witzleben, Adjutant of his Majesty the King, to procure something for them from his Majesty. *But will not British benefactors have so much benevolence as to make a small collection, to assist such worthy proselytes, during their preparatory studies?* It would be a great work of charity.

The other Israelite whom I mentioned, ==, was formerly assisted by —, but since this benefactor has left Berlin, he has been much distressed, and was compelled to accept the place of a schoolmaster in the country. I have now procured him the situation of teacher in a private Christian family, where his faith in Christ may be kept alive. The course of his studies is,

however, interrupted; and if he be not effectually assisted, he cannot think of returning to Berlin. He lately wrote me a letter, which is very pleasing, and in which he relates, that he had held a devotional meeting in the family. Besides these, I have been made acquainted with two students of the law in our university, formerly Jews, who give good hope. One of them is a very enquiring character, formerly baptized outwardly, but not with the Spirit. He is now, however, anxious to receive spiritual teaching. The other will in time, I hope, become a distinguished character. He was born in Galicia, and brought up in Talmudical wisdom. He was baptized at S. but under infidel ministers. He studied afterwards with eminent success, and came hither. Notwithstanding his want of true spiritual life and communion with Christ, he evinces great seriousness. The conversation with Christians here in Berlin appears to have already made an impression upon him. He is more in earnest, and begins to depend less upon his own strength; which is, you know, the beginning of true godliness. I shall mention one converted Israelite more, who studies divinity in this university. He also was so unfortunate in another university, as to fall into the hands of infidel theologians, who led him into Socinianism; but here he begins more and more to feel the power of inward spiritual Christianity, and to believe with his whole heart. He frequently preaches here with great energy and evangelical fervour. The number of Jews instructed and baptized by the Rev. Mr. Schultz in Berlin, in the course of eighteen months, amounts to fifty.

I add some particulars, respecting the labours of our missionary Mr. Handes. From Posen he repaired to Gnesen, Inowracław, Thorn, Fordan, and Bromberg. Respecting his residence in Posen, I select the following circumstances. He was repeatedly visited by a young Jewish journeyman joiner, who requested from him a clear statement of the difference between Judaism and Christianity. This he made to the young Israelite, who then expressed his wish to become a Chris-

tian. A young Jewess also applied for instruction in the Christian religion; who, in earlier life, had entertained a wish to become a Christian, but had given up the idea, in consequence of some sinful excesses. At her first visit Mr. Handes earnestly depicted to her the sinfulness of the human heart, gave her some books, and recommended prayer to her. Of her second visit, Mr. H. gives the following account. "When this young Jewess called again, I read to her some hymns on repentance. These made such an impression on her soul, that she immediately exclaimed, 'Here I find my whole earlier life depicted. I am painfully grieved, and wish to be led into a better way.'" She was scarcely able to utter these words for sobs and tears. When, therefore, I found her thus contrite, I set forth to her the atonement through Christ. But it was awfully striking to observe the sudden coldness with which she was seized. When she heard the name of Jesus mentioned, she showed marks of bitter hostility; and when I asked her the reason of it, she confessed, that whenever she heard that name uttered, all the horrid curses and execrations occurred to her mind, which she formerly herself had uttered, and which she heard used by the Jews every day, and sometimes by her own mother. And thus it seemed every spark of love, which had been kindled in her soul, was quenched. How lamentable is the case of the poor Jews, who have not only to fight against that enmity to Christ, which by nature dwells in every human heart, but who have also to overcome that bitter hostility towards him, which is implanted and cherished by their education. I entreated the poor creature, however, to be persevering in prayer, until faith should triumph. She promised it, and retired late in the evening with the friend who had brought her to me, and who was happy in having spent an evening in this religious employment.

In the Christian school of boys at Posen, there are now, as Mr. H. relates, fourteen Jewish boys. These cannot indeed be much benefited at present by religious instruction, as

they do not understand German sufficiently. But Mr. H. left in the hands of the schoolmaster some copies of Tremellius's Catechism. A nobleman brought his steward, a Jew, to Mr. H. He began immediately to boast of his levity, and how little he cared for religion. "I asked him, says Mr. H. are you a Jew? He replied, laughing, Yes. But when, the second time, I asked calmly and earnestly, are you a Jew? He looked concerned. *I.*—What is your belief? *He.*—What my fathers have believed. *I.*—These were idolaters in Egypt; and even in the land of Canaan they frequently worshipped idols. Does God command the sons of Abraham to believe all that their fathers have believed, and to walk in their ways; or is it not rather his will, that Israel shall believe according to what is written? Here his master retired for a few moments, and the young man now gave way to more serious impressions. I represented to him, what an awful thing it was to break the covenant, which Almighty God had made with his fathers, and of what grace he might be made a partaker, if he remained faithful to that covenant. His heart here was powerfully moved, he felt the load of his guilt, and he shed a flood of tears. But when his master shortly afterwards re-entered the room, he was overpowered by a false shame, and attempted to conceal his tears under a constrained smile, and to appear as if he felt nothing. But I represented to him, the danger of provoking, by a false shame, the wrath of God, and the terrible judgment which he would suffer, if he continued to despise the word which had been preached to him that day. It was evident that the Spirit of God worked powerfully upon his soul; the word of God had proved itself to be 'a hammer, that breaketh the rock to pieces.' But he continually attempted to silence the voice of conscience, and to resist the Holy Spirit. When he left me, he asked me for a book of prayers, which I gave him. Very gratifying was it to me to learn from a Jew, that he, with several other Jews, met on a stated day, for the purpose of reading the New Testament. God

grant that this may become more universal; it could not remain without effect." The young Jewess above mentioned, whose heart the Lord had touched so powerfully, repeated her visits frequently, and prolonged them for a considerable time, for the purpose of receiving instruction, which was apparently attended with a divine blessing. Several times she was dissolved in tears, and confessed with great emotion her sinfulness, and her wish to become truly penitent. So far she had been prepared by the Spirit of God, as to feel deeply grieved at her coldness towards the Lord Jesus. She was, however, much disturbed by a scruple, whether Christ had not abolished the law, and favoured the transgression of it? When, therefore, Mr. Handes had one day commented on Matt. v. she exclaimed, quite surprised, "Then Christ has not abolished, but sanctified the law?" But immediately afterwards she burst out in these words, "But who can then be saved, if the law is to be taken so strictly?" Hereupon Mr. Handes endeavoured to impress upon her heart the importance of the atonement by Christ. He had many other conversations with Jews and Christians, exhorting the lukewarm, rousing the slumberers, confirming the beginners, convincing the unbelievers, and distributing, though with proper caution, books both among Jews and Christians.

At Inowraklaw, Mr. H. had unusually numerous visits from Jews. Christians also came in great numbers, requesting tracts and instruction. He was even permitted to *deliver an address in the synagogue*. But he had not been speaking long, when from two different quarters voices were raised against him. The Jews there are divided into two parties, the Old School, and the Neologists, or rather infidels. Both parties brought forward their *Kashot*, or points of controversy, and introduced a disputation, during which one party contended against the other, at the same time not sparing him. The Jews of the Old School called him a false prophet, and the Neologists a blind zealot. Thus his intended address ended in a

conflict, which rendered it impossible for him to do what he had wished, to preach repentance, and to touch their hearts. But it was afterwards found, that this public disputation had not been altogether fruitless. A man, belonging to the Old School, called upon Mr. Handes, and introduced a conversation on the subject of Christianity, which continued for three hours. And two of the most violent among the infidel party invited Mr. H. to their house, where they conversed with him in a friendly manner for several hours. The Jew first mentioned asked for a New Testament. Two other Jews visited him every day, conversed with him with interest about Christianity, received his instructions with willingness; and one of them promised his sincere co-operation in promoting Christianity among the Jews. Mr. H. also got acquainted with a very interesting young Jew, who possessed all the advantages of a liberal Christian education, and was anxious to introduce it, as well as pure morals and religious feelings among his countrymen. He evinced a most unfeigned reverence toward Christ and his apostles; and though he considered Christ merely as a human being, yet he was in his eyes of such exalted perfection, that he burst out into these words: "The greater Christ appears to me, the deeper I sink in my own estimation." Mr. H. also made acquaintance with four Jewish teachers successively, two of whom visited him every day, expressed in a sensible and candid manner their conviction, and did not appear to be far from the kingdom of God. The third seemed to be so thoroughly convinced by his conversation, that he cordially submitted to Mr. H.'s arguments. There is in that place a public school, in which the children of Jews and Christians are instructed together. The latter are in some respects as much neglected as the former. The Jewish teacher of the Jewish central school studies Plato, and was at first much prejudiced against Christianity; but, after some conversations with Mr. Handes, he became milder.

In Thorn, Mr. Handes made but a short stay, as only a few Jews reside

in that town. With some of them he had friendly conversations. The Christian clergymen received him kindly, and promised their co-operation. In Fordan, a town inhabited by Jews alone, Mr. H. could only make a short stay, and left it with a wish, to spend a longer time there, as he met with much kindness from the Jews, and found many an enquiring soul. At Bromberg great indifference prevails with regard to spiritual things.

POLAND.

LETTERS FROM MESSRS. BECKER AND O'NEILL.

LETTERS have been received from the Rev. W. F. Becker, and Mr. O'Neill, giving an account of a short journey, which they made to Oletzko and its neighbourhood, and of the baptism of a young Israelite at that place. Mr. Becker writes from Oletzko, Jan. 26, 1824.

We left Warsaw on the 12th of this month. On the road we had several opportunities to speak to Jews, and distribute books. At Kollno, we left with the landlord of the inn, who was a Jew, a copy of the Prophets, and one of the Prophets and New Testament bound together; and to another Jew we gave a New Testament. The landlord took the two, in order to supply a friend of his, and paid five Polish florins for them. I also distributed some tracts. Being for a short time delayed, by some circumstances connected with our passport, a number of Jews came together, and after they were in possession of some tracts, which we gave them, we had the pleasure, before we left the room, of seeing six of them sitting together computing the times from the numbers, I suppose, mentioned in the tracts. I had also conversation with some of them about the Prophet promised to them like unto Moses, (Deut. xviii.) and about the new covenant, (Jerem. xxxi.) One fetched a book to convince me that the new covenant meant the same as the old; but I showed him that God, in

the new, would forgive them their sins, for the Messiah's sake.

On the 16th we arrived here through the grace of the Lord; and on the 17th, Saturday, we were present at the examination of the young Israelite, who was to be baptized the next day, by order of the Consistory. The superintendant from Lyk examined him with reference to all the essential points of the Christian religion; to his questions about the true Messiah, the Jew gave very satisfactory answers, proving that he *must* have come, and that the Lord Jesus must have been him. He was well acquainted with the passages relative to this point; for instance, Gen. xlix. 10.; Is. vii. 14.; Hag. ii. 6, 7; Micah v. 2. He was likewise well versed in the New Testament, and recited many passages. In conclusion, the superintendant gave him a suitable exhortation, as did also another minister from Lyk, and myself. All who were present were much pleased and gratified with his answers; and though he did not know a single letter when he came to Oletzko, a year and a half ago, yet he now reads very well. The next morning we went to the church with him and the superintendants. It was a pleasing sight, to see a congregation of some thousands, many having come from other places, some more than twenty English miles, a number from the seminary at Lyk, many of whom were seriously affected, and no doubt praying to the Lord for the new convert; he, one of the ancient people of God, who have hitherto rejected their only and true Messiah, now receiving and confessing him before so numerous an assembly, whilst his tears were seen trickling down before the altar at which he knelt to receive baptism. I hope this solemnity has been blessed to many, particularly as such a circumstance happens here but very seldom.

On the 20th there was a fair here, to which many Jews from Prussia and Poland had come; we distributed some tracts, but found most of them unwilling to enter into conversation. The next day we had a long conversation with a respectable-looking Polish Jew, but instead of answering our argu-

ments, he began to boast of his learning, and to reproach us. May the Lord have mercy on this poor Jew.

Mr. O'Neill writes thus, from Scotch Colony, Ratska, Polansk, Feb. 2d:

Mr. Becker and I left Warsaw on the 12th of last month for this place; during the whole of our journey we met nothing but encouragement to go forward in our work, unfurl the banner of the cross, and say unto the people of Israel, "Behold thy salvation cometh." In every village the Jews gathered round our waggon, asking for books; and those who could afford it always paid for the New Testament. In many places they asked what they had to pay for the tracts, and when they were told nothing, they went away surprised. They appeared to set a great value upon tract No. 41, which is addressed to the Jewish females. On the evening of the 15th, a short time after we crossed the river Narve, we lost our way in a trackless wood; we stopped our waggon, struck a light, and looked at our map; but all was in vain, the snow came down in torrents, and hid from our view every vestige of a path; however, we determined, in the name of the Lord, to take our route in the first opening we met, which we did, and, after some time travelling, we spied a light at a distance. This glimmering light brought forcibly to my mind that comfortable hymn—

When marshall'd on the mighty plain,
The heavenly host bestud the sky,
One star alone of all the train
Can fix the sinner's wand'ring eye.

After many difficulties, we gained the desired spot, where we found an old man and woman, like Simeon and Anna of old, waiting for the consolation of the Gospel. We preached Christ to them, and Him crucified for our sins, and at last showed them a New Testament in Polish, which, as soon as they saw, they wished to purchase, and instantly gave us 1s. 6d. Shortly after a poor Jew came in, with whom we had a long conversation, and at length presented him with a New Testament in Hebrew, which as soon

as the old man saw, he arose from his seat and congratulated his Jewish brother, on receiving the Word of Life in his own language. The joy we felt in this miserable hut made us forget all the toil and anxiety we suffered a short time before. On our departure a Pole came and offered to conduct us through the remainder of the wood, ten miles, if we would give him a New Testament, which we promised; but on looking over our books, on our arrival at Kolono, to our utter regret, we found that we had no New Testament in Polish left, and he could not read German; the disappointment was great to the poor fellow, and we offered him money; but he said I want no money, I want the New Testament. But this is not a singular case, for in every town we had the Gentiles coming to us, asking for New Testaments and tracts.

At Philopowo, a small town on the Polish frontiers, which contains 2000 Jews, we were received by them with the greatest joy. I was allowed to enter the synagogue and distribute there the Word of Life, while brother Becker was without, with the waggon before the door, selling the New Testament. Not a disrespectful word was said to us. They told us, if some of the rich Jews would become Christians, that they were all ready to follow.

In Ratska we were also well received by the Jews, who gave us a pressing invitation to visit their synagogue, and speak to them there about the Messiah. This we intended doing, but the anxiety of our own countrymen in this place to hear the Gospel prevented us. We arrived here on the evening of the 29th ult. and on the following day had prayers, according to the Church of England. Poor people! their joy was so great at hearing the Gospel, that the only language they had to express it was tears. On Saturday morning they were with us from nine in the morning until dusk, speaking of the kingdom of God. I fortunately had a copy of the Rev. B. Woodd's Elementary Questions and Bishop Gastrell's Catechism, which enabled me to give a better instruction to their children. Poor children! they were totally ignorant of God.

Sunday we had prayers again, when brother Becker administered the Holy Sacrament to twenty-five persons, married one couple, baptized three grown-up children, and two infants. This will surprise you, I doubt not, but how could it be otherwise, when they have been without the means of grace for *seven years, some for nine*. In the evening Becker preached and administered the Sacrament again to the Germans, and I remained with our friends at Scotia, and had evening prayers, &c. When prayers were over, they told me they had made up a small subscription of sixty-seven florins, which they begged to present to our Society for the Hebrew New Testament. To-day I spoke on the importance of having a prayer-meeting established among them, which I am happy to tell you is formed. I think it is a most desirable station for a missionary, as it possesses a threefold object—the Jews, our own countrymen, and the poor Germans, who are equally destitute of the means of grace. Enclosed is a short account of the solemnities of the past week at Oletzko, which I think will be interesting for the Expositor. In the morning we set off, D. V. for Oletzko, where I purpose remaining for a month, until Becker returns from Warsaw. This will afford me opportunities of frequently visiting Scotia.



FORMATION OF ASSOCIATIONS.

Richmond and Kingston.

WE have the pleasure of announcing the formation of a "Richmond and Kingston Ladies Association," in aid of the London Society. The following officers, &c., were appointed.

Patroness.

Mrs. Napier.

Treasurer.

J. C. Symes, Esq.

Secretary.

Mrs. Prendergast

Committee.

Mrs. Savage (Kingston).
 Mrs. Massy, ditto.
 Miss Symes, Richmond.
 Miss Isabella Budd.
 Miss Julius.
 Miss Penn.

With power to add to their number.

Islington.

A Meeting of Ladies took place on the 26th of February, at the house of J. Scott, Esq., of Islington, attended by the Rev. C. S. Hawtrey from the Parent Society, when a Ladies' Association was formed under the usual regulations, of which Mrs. Scott was appointed Treasurer, and Mrs. Anderson, and Miss Rivington, Secretaries.

Chelsea.

AN Association has likewise been formed in Chelsea, and the following Gentlemen and Ladies were appointed officers, &c.

President.

The Rev. H. J. Owen, A. M.

Treasurer.

William Leach, Esq.

Secretary.

Henry V. Tebbs, Esq.

Committee.

John Bayford, Esq.
 Dr. Ramsay.

*LADIES' COMMITTEE.**Treasurer.*

Mrs. Bonnor.

Secretary.

Miss Roberdeau.

Committee.

Miss Nailer.
 Miss Roberdeau.
 Miss Bencraft.
 Mrs. Raper.

Woodbridge, Suffolk.

A Meeting was held at Woodbridge, on Tuesday, March 16th, John Clarkson, Esq., in the Chair, which was very numerously attended, the Town-Hall being well filled. Resolutions were moved and seconded by the Rev. Messrs. Reynolds, Marsh, Charlesworth, Bull, and Eyre. A Branch Association to the Ipswich and Suffolk Auxiliary was formed, John Clarkson, Esq., being appointed Treasurer, and the Rev. O. S. Reynolds, Secretary.

SALE OF LADIES' WORK.

THE Sale of Ladies' Useful and Ornamental Work will take place, at Willis's Rooms, King-street, St. James's-square, on Friday the 30th of April, and Saturday the 1st of May. The sale will commence each day at Twelve, and close at Five.

SUBJECT of the Lecture on the Old Testament Types, at the Episcopal Jews' Chapel, on Sunday Evening, April 4,

THE PASSOVER.

Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Byard, Miss, collected by her	0	12	3
Bullivant, Miss	1	0	0
Dornford, Thomas William, Esq. 1, Suffolk-lane, Cannon-st.....	10	10	0
Fleureau, Miss, by Miss Jennings	1	0	0
Gordon, Miss, collected by her	2	13	0
Jacob, Lieut. Wm. Bombay Artillery.....	0	10	0
Lady, by Messrs. Smith, Payne, and Co.	5	0	0
Manger, Mr. and Mrs. George, Chatham	0	10	0
Reynolds, Mrs. 42, Mortimer-st. Cavendish-sq. by Mrs. Jones.....	0	10	0

Skinner, Mr. J. Rochester	0	12	0	
Sisters, Two, by Rev. C. S. Hawtreys (Palestine Fund)	2	2	0	
Wagner, Miss, by Hatchard and Sons	10	10	0	
Way, Miss Charlotte	(Palestine Fund)	10	10	0
Way, Miss Anne	Do.	10	10	0
Birmingham, William Patten, Esq.....	5	0	0	
Thomas Beilby, Esq. Bordesley	1	0	0	
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Brighton, by Mr. Wagstaffe.....	6	0	0	
Campden, Gloucestershire, by Rev. R. O. Wilson	4	0	0	
Cheam, Surry, by Mrs. A. Palmer, Missionary Box, &c... ..	3	15	0	
Cheltenham, by Rev. C. Jervis, Congregational, Collections	0	13	9	
Chichester Society by J. Marsh, Esq.	103	15	8	
Colchester Society by C. Boutflower, Esq.	50	0	0	
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For General Purposes	205	17	10	
Hebrew Testament....	34	3	3	
Palestine Fund	18	2	3	
Foreign Missions	22	11	5	
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Devon and Exeter, by C. Upham, Esq.	280	14	9	
Hereford Ladies, by Mrs. Love	44	15	6	
Knaresborough, by Rev. A. Cheap	42	1	6	
Knutsford, by Miss Billingham	26	10	0	
London :	2	0	0	
Clapham Rise, by Miss Millward	3	0	0	
Percy Chapel, by Rev. S. G. Garrard.....	27	12	10	
Manchester Ladies, by S. Moxon	70	0	0	
Norwich Ladies, by Miss Hancock				
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For General Purposes	116	12	9	
Schools.....	43	17	9	
Hebrew Testament....	100	18	10	
Palestine Fund	30	15	4	
Foreign Missions.....	19	15	4	
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Penlan, Glasbury, Brecknockshire, by Mrs. Jones.....	312	0	0	
Retford Society, by Rev. J. W. Brooks	3	10	0	
Scotland :	10	0	0	
Berwickshire Bible Society, by D. Renbon, Esq.....	10	0	0	
Stansted, Mrs. Way's Boxes, by Miss K. Williams, Elm Grove..	2	0	0	
Swineshead, by Rev. William Bolland	6	1	0	
Taunton, by Miss Locke	(Hebrew Testament)	1	0	0
<i>Contributions received since March 1, will be inserted next month.</i>				

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NOTICES TO CORRESPONDENTS.

AMICUS is received.

HONESTUS has been received, and will appear.

We greatly regret that C. F.—K.'s Answer to Rabbi Crooll came too late for insertion this month, but it will appear, with Mr. Crooll's Letter, in our next number.

Mr. J. A. Brown's book has been received, and is acknowledged with thanks.

We understand that, by mistake, a few copies of our last number were sent out without the Print of Mount Lebanon. The persons into whose hands such copies may have fallen, may obtain the Print, by application at No. 10, Wardrobe Place.

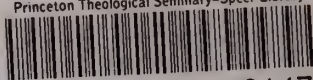
A few Proofs of the "View of Mount Lebanon," on India Paper, may be had at the Office of the London Society, 10, Wardrobe Place, Doctors' Commons. Price 2s.

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